

THE Friendship of CHRIST

To which is added

A DESCRIPTION of

CHARITY

As one of the most Remarkable and Principal Fruits of this Friendship, appearing in the Lives of true

Penitent Believers.

*CHRIST'S Friendship Mind. Oh Meditation sweet!
This to Revolve most frequently is meet.*

O SAVIOUR Dear, LORD JESUS CHRIST,
In whom our Joy began:

As God thou chosen Sinners blest,
while plagu'd for them as MAN.

By a true SON of the Church of SCOTLAND.

EDINBURGH:

Printed by ROBERT BROWN for the Author, and are to be Sold at *John Macky's* Shop in the Parliament-Clofs, 1718.

Printed by J. H. B. at the

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A Description of

ON A NEW

As one of the most important and interesting
of the most interesting and interesting
of the most interesting and interesting

Pennell Believers

Christ's Kingdom of Heaven (New)
The Kingdom of Heaven is here.

O Saviour of the World, Lord Jesus Christ,
Thou hast given us joy and peace,
as thou hast given us life and
while we are yet in this world.

By the Son of the Father of Scotland.

A. D. 1840

Printed by J. H. B. at the
shop and also to be sold at
Shop in the Edinburgh City.

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T H E

Author's Dedication O F *Heart and Work.*

I. OF his H E A R T.

M^T Heart thou requires, dear SAVIOUR, here take it;
Such as thou Desires, LORD JESUS, now make it,
Keep't holy and pure, CHRIST cause it love, serve,
Trust GOD, and him fear, who M A N doth preserve.

Dear SAVIOUR, me bless with Grace in my Heart,
Sure every Sin this will make me to hate:
My Heart to thee take, LORD, Grace to me send;
Sure then I'll not lack what's needful to spend.
Of Grace a great Measure now, JESUS, bestow,
Whence to me a Treasure of Glory shall grow.
Deny or yet grant Gifts, as thou sees meet;
But CHRIST let me want no Grace of the Sp'rit;
With Grace me enrich; my Heart this shall make,
An Object in which GOD Pleasure shall take.
Grace th' Earnest of Glo're to Man doth appear;
This I covet more than Gold, ~~and~~ fine and clear.
My Heart, with Love's Cord, draw thou; This thou can,
O Saviour, dear LORD, CHRIST JESUS, GOD-man.
A M E N.

II. OF

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II. Of his W O R K.

GREAT GOD, who rules this glorious Universe,
 When Men expose their Thoughts in Prose or Verse
 To publick View, to dedicate they use
 Those Thoughts to him whom they for Patron choose.
 Their Motives oft are various here indeed;
 Sometimes they do't, to shew their Gratitude
 For Favours from their Benefactor got,
 Which from their Minds no Time can ever blot.
 Sometimes to make their Fancies, lookt upon
 With more Respect, as own'd by such a one.
 Sometimes in hopes to meet with some Reward:
 The first of these I chiefly do regard;
 While choos'ing thee for Lord and Patron now,
 To whom all Service I can pay is due:
 Yet if thou be well pleas'd with me in this
 Fruit, from the other Motives I'll not miss.
 Next Motive I small Price do put upon,
 My Thoughts so dull, deserves Regard from none;
 Howe'er this be, if Men may Profit find,
 Thou easily can willing make the Mind
 To read these Lines, and bless the reading so,
 That it may tend to Satan's Overthrow.
 For Motive third, my great and chiefest Hire,
 Which for my Pains from thee LORD I require,
 Is that it may thee please to owne me, so
 That I a Tool may be thy Praise to show;
 And Men engage to turn into that Road,
 Which leads unto the blessed Sight of GOD.
 Thus I'll esteem my self far better pay'd,
 Than with pure Gold, in Ballance, tho' down weigh'd.

Of

[3]
Of what's contain'd of Verses here divine,
Accept what thine is, and forget what's mine.
Nor need I now subscribe my Name hereto,
Since that thou do'st the same distinctly know.
The Glory take thou, let me have the Gain;
I crave no more: I'll only add, Amen.

To the Right Honourable,
My Lord DESKFORD,
MY LORD,

Altho' the Author looks for no reward,
Because he knows he Merits no regard;
Yet sure the Subject of these sacred Lines,
(Wherein such sweet and matchless Friendship shines)
Calls for your Lordship's close Attention here,
Which, being fixt, will make you to admire,
The Breadth, Length, Depth, and Height of Jesus Love,
Which will again, I hope, your Lordship move
To Labour daily, Love with Love to pay,
As Stars reflect Suns heat in Summers Day.
Tho' I'm a Stranger, yet 'tis my Ambition,
To move your Lordship's Noble Resolution;
That to this Friend in Love you shall abound,
Fruits of his Friendship will you then surround;
In heavenly Glory then you'll be receiv'd,

Why

[]
Why Scripture shews, few Noblemen are sav'd.
The Reason's great, the Riches, Honours, Pleasures
Of Earth, they choose here as their chiefest Treasure
As Abraham told that Rich Man long ago,
Most foolish madness, sure, 'tis to do so.
Besides the Fear of idolizing such
Vain Toys, to Sin they tempt Men very much,
Through curst Oppression, Whoredom, Drink, or Pride,
Sins which no covering from GOD's Eye can hide,
As smoak oft times Prognosticates a Flame ;
So Sin foretells, Wrath will pursue the same :
Unless (from Fire, as Water gives Relief)
Christ's Blood it quench, through Faith and bitter Grief,
This in his Sermon Peter doth imply,
Such Sins, 'tis known, your Lordship do deny ;
And will, I hope. When trifles flee away,
Sure Joy or Torment will continue ay.
From blest Cornelius, pray you, take Example,
Pursue true Riches, and on trifles Trample ;
Say Men, that course might wrong your fair Estate,
No, Scripture shews, 'twill bring you Profit great ;
Yea, why did GOD these things to you afford ?
But that with these, you Honour should the LORD.
Job was a Man, we know, most charitable,
Yet flourish'd still, in Riches none more able.

Ob-ant. But Job fell in the deepest Poverty,
The Fruit that was not of his Charity ;
Your Lordship knows this Truth as well as I.
Yet tho' he fell in Poverty, the LORD
Not only him to his first state restor'd,
But what he had before he doubled all,
GOD will make Fat the Soul that's Liberal.

Since

Since to th'establif'd Government a Friend,
You still remain, a Stranger hopes he'll find;
His rude Address you'll Pardon, who approves
The Government, and who your Lordship Loves,
I'm rude, I grant, but shall no more offend;
I'll pass the rest, and thus I'll make an End,
With Comforts ~~beax~~ may you and yours be blest, ~~here~~
At length in Heaven find an Eternal rest.

So Prayeth,

MY LORD,

Your Lordship's most
Humble Servant,

W. C.

To the **READER,**

Courteous Reader,

I beg, it may thee not Offend,
That I Desire thee not commend
These Lines; nor rashly discommend
Them till perus'd unto the End.

Him Verse may take who doth a Sermon Slight;
And yield the Man great Profit, with Delight.
Prose shews our Thoughts, and much doth Edify:
As if were on Wing, Verse makes the Soul to fly.
Tho' my dull Thoughts, like others, cannot soar,
Yet even by such GOD can advance his GLORE.
Where nothing was, his Glory brightly shines,
So he can rais't even from these empty Lines.

THE

[9]

THE

Friendship of Christ.

1.

O H, how sweet must the Meditation be
Of JESUS CHRIST? When I do think upon,
Such near Relations as he bears to me,
(Rebellious Wretch, who had my self undone)
Of all which here I Friendship name alone,
The rich Quintessence, Marrow; yea, the best
Of all; without which surely there is none;
Deserves to be esteem'd of all the rest.

2.

For Love with Friendship still together goes,
Now what so near Relation can you mind,
Which is not dull and irksome without those?

Quest. Some Questions here proposed you may find,

1. And answer'd; *First*, How may we be inclin'd
CHRIST'S special Love and Friendship for to Court
2. *Next*, Unto whom shews Christ himself a Friend?
3. Wherein consists his Friendship next? *The Fourth*

3.

4. How doth his Friendship unto Man appear?
5. Yea, *Fifthly*, more as to thy private Case,

A

When

When art thou of his special Friendship sure ?
 6. *Sixthly*, What Way makes his Love thee embrace
 Himself in Arms of fervent Love ? And place
 Thy greatest joy in shewing the Effects
 Of this most Heavenly and Seraphick Grace ;
 Of Love to him, whose Friendship thee protects ?

4.

Answer to first Question.

As to the Question we did first propose,
 All Motives which to choose might us engage
 A Friend ; we have to make us choose the LORD.
First, Our Estate was such as did presage
 Mot. 1. Eternal Plagues, had none been to assuage
 The *Divine Fury*, by our Sins procur'd ;
 And us, (as Sponsor) fre'd from Wrath and Rage
 Which we, without him, still must have endur'd.

5.

For Oh ! what sad Condition were we in,
 When this blest Friend came us for to relieve !
 Ten Thousand Times more lathsom by our Sin,
 Than vilest Toad that now on Earth doth Live :
 For only *Sin* did our Creator grieve ;
Sin is that Foe that seeks him to Dethrone ;
Sin only doth the Creature mischief,
Sin still brings *Shame* and *Vengeance* us upon.

6.

With this we were most lothsomly besmear'd,
 Lying like wretched Infant in its Blood,
 No Torment was which we might not have fear'd :
 None could or would grant us the least Remead,
 Our Friend he lookt, and wondred much indeed ;
 That

That none could us uphold, nor yet relieve, (a)
His arm Salvation brought us in our need; (b)
Unworthy we such a dear Friend to grieve! (c)

But now before we any further go,
What here is meant by (U S ?) it must be said,
Not every one, (d) but only these Men, who,
E're the Foundation of the World was laid,
In CHRIST elected were, (e) whom to be glad,
He doth command, (f) yea doth them justify (g)
For whom (while in his low Estate) he pray'd; (h)
Keeps by his Power; (i) his Sp'rit doth sanctify (k)
His Friends; (l) Sheep, (m) Spouse, (n) whom he
(will glorify. (o)

Our next engaging Motive is that CHRIST
Mot. 2. Is such, and so desireable a Friend,
In whom all rare Qualifications tryst
Both such as any could expect to find,
In best of Men; or yet their very mind;
Could crave (in that Relation) or desire,
First, then we would expect and wish our Friend;
An *Holy* Man, as GOD'S Law doth require.

A 2

9. For

(a) Isa. 63. 5. (b) Ibidem. (c) Deut. 32. 6. (d) Mat 7.
21. (e) Eph. 1. 4. (f) Luk. 10. 20. 1 Thes. 5. 16. (g)
Rom. 8. 30. (h) Joh. 17. 9. 20. (i) 1 Pet. 1. 5. (k) 2
Thes. 2. 13. (l) Joh. 15. 14. 15. (m) Joh. 10. 27. 28.
(n) Isa. 54. 5. (o) Rom. 8. 30. Joh. 10. 28.

QUALIFICATIONS *imitable.*

Nor such by Prayer, Counsel, and Example,
Would still endeavour to make us embrace,
Ways pure and holy, on bale Lusts to Trample.
Wish we a Friend endu'd with Holiness?

CHRIST to be such, the Margin doth expresse, (a)
Or would we Wish a creditable Friend, (b)
True (c) constant, (d) wise, (e) the Margin, you'll confess,
Proves him exactly such unto your Mind.

10.

Would you wish or expect a powerful Friend?
The Margin proves Christ such without compare (f)
Yea more, would you wish he should prove so kind,
As to inform you what his Secrets are?

The Margin shews that these he will declare
Unto his Friends (g); sure you would wish him rich,
Yea open handed, to grant you such a share
Of all good Things as noways might bewitch,

11.

Nor Steal away from him your Heart and Love,
The Scripture shews he is so Rich (h) and Free (i)
As to allow his Friends all that can prove
For Soul or Body good, as you may see,
Perhaps (because ye know your selves to be
To Imperfections Subject while you're here)
You wish your Friend were such an one as he
With your infirmities would kindly bear.

The

(a) 1 Sam. 2. 2. Mark 1. 24. Rev. 4. 8. (b) Heb. 1. 4.
5. 6. (c) Heb. 6. 18. (d) Jam. 1. 17. Joh. 13. 1. Heb.
13. 8. (e) Psa. 147. 5. (f) Psa. 147. 5. Mat. 28. 18.
(g) Psa. 25. 14. Pro. 3. 32. (h) Psa. 50. 12. 104. 24.
(i) Psa. 34. 9. 10. 84. 11. 1 Tim. 4. 8. 6. 17.

The Scripture shews in this he will you please, (a)
 Yea, more, when Pain and Trouble doth you vex;
 You wish your Friend with you would sympathize
 (This Courtesy each from his Friend expects)
 That CHRIST doth so, the Margin you directs,
 To Scripture Proof, (b) you wish he took Delight
 In your Converse (as one whom your Neglects
 Did not provoke:) Here shines the Scripture
 (bright (c))

Next. You would both expect and wish your Friend
 So lovely were, as to enflame your Heart
 With Love to him; such Loveliness, you'll find
 In CHRIST, if you weigh prudently each Part
 In him, that calls for love, without the Art
 Of Sophistry: Upon him fix your Eyes.
 From him let not one of your Thoughts depart
 Till in your Mind you turn him as you please.

Will you his Person or his Natures view,
 His ravishing Perfections all divine,
 His Offices of King, Priest, Prophet true,
 His near Relations which makes him to shine
 In's Father's Sight, and which doth him encline,
 This Son to love in an immense Degree,
 All these, or any of them in your Mind;
 If you revolve, you'll him most Lovely see.

Again

(a) Jer. 3. 12. 14. (b) Isa. 63. 9. (c) Song 2. 2. 4. 6.

His FAVOURS,

1. *To Mankind.*
2. *To Christians.*
3. *To Believers.*

Again him turn, and view in's *Cross* and *Crown*,
Triumph and *Sufferings*, whereof none were small;
 His **GLORY** view, which shines both up & down,
 In *Heaven* and *Earth*, among his *Creatures* all;
 View's **FAVOURS** to *Mankind* in general;
 To *Christians*, in particular, far more:
 But mostly to *Repenting Sinners* all.
 How dearly should all such love him therefore?

1. *To MANKIND.* (bright
 First, Towards **MEN** his Friendship shin'd most
 (Yea, Love & Friendship join'd, both which are one)
 When from the *Shades* of an eternal *Night*
 He brought us by his *Pow'ful Word* alone,
 And gave us *Life*, and that a noble one;
 Then plac'd us in the highest *Station* here,
 'Bove *Creatures* all, which live this *Earth* upon.
 This one *Thought* might his *Friendship* make's ad-
 (mire.

Let's, next, observe the **FAVOURS** he allows
 Our *Bodies*; here we brightly may spy *Love*;
 These stately *Fabricks* dart forth from their *Brows*,
 Dread and *Respect*, which *Animals* doth move
 Them to obey: Him therefore we should love,
 Who made them stately, and doth them maintain,
 Sense uses grants them: From them doth remove
 Tormenting *Pain*. Lo, here is *Friendship* seen!

Finds thou thy Body oft refresh'd with sleep?
 Mind this doth likewise from his Love proceed,
 Who watch'd and pray'd whole Nights, that he
 (might keep
 Thee safe from Harm, when drousy is thy Head:
 He underwent great Toil for thee, we read,
 That so securely thou might sleep and rest.
 Oh Trust, Fear, Praise, & Serve Him without dread!
 'Bove all him love, of Friends who is the best.

Yea, have our Bodies Liberty and Stength,
 Life, Beauty, Health? We owe to Christ all those;
 We'll find, if wisely we observe, at length
 He (that we might enjoy these) undergoes
 A Captives Lot, weak Man, sore pain'd and chose
 To die, deform'd in Visage, pale and wan,
 More bright he could not unto us disclose
 Love's Pangs so strong as never endur'd by Man!

Especially if we consider how
 Sometimes we find reported for a Friend,
Some even will dare to die. But tell me now,
 Was ever one found 'mong Adam's Sons so kind,
 (To shew his Love so pure; strong and refin'd)
 Would die for Traitors, Enemies and Foes,
 For Rebels base, against himself combin'd!
 Oh Streams of Love, which no Banks can inclose!
 But most impetuously all overthrows !

Ob. But here perhaps you will object and say,
We Temp'ral Favours con-created had.

Ans. 'Tis

Anj. 'Tis true: Yet here reply to this I may,
Remember but what GOD ALMIGHTY said,
Thou, when thou eats, to Death shalt then be led.
All in an Instant we lost by the Fall;
Then, without CHRIST, we never could have had
Their blest Enjoyment for a Moment small.

22.

His Kindness next shines forth in our good Names.
Which sure are either, or are not deserv'd.
If they be; then from Wicked Acts that shames,
'Tis he who has us hitherto preserv'd.
If they be not, then tho' they be reserv'd
To future Wrath, yet shines his Kindness here,
In saving us from Shame which we deserv'd:
This should make us all Wicked Acts forbear.

23.

What Comforts we meet with from our Relations;
We owe to Christ, who doth them still defend.
From Sin, Shame, Loss, Hurt, Danger, in their Stations!
Have we some Means? 'Tis he who did them send.
Doth Reason's Use us constantly attend?
Oh, humbly thankful therefore should we be,
In Praising him, our Lives should we not spend?
Who lets us not run mad, as others do.

24.

2. To CHRISTIANS.

All these as Men: Next, Look, as *Christians*, what
Love Tokens we from this dear Friend receive;
In which Respect, they are so num'rous, that
Declare we cannot, nor yet all conceive:
Yet some we's name, that so we may perceive,

That

That we in vain term him not loving Friend,
Who doth us not with Trifles vain deceive :
But matchless Favours offer'd proves him kind.

25.

First, He has blest us with the Gospel's Light,
Next, He has set apart a Set of Men,
Whose only Use is to lead us aright
The Way to Heaven: Yea, when we wander, then
Himself points out the Way : Yea further, When
We're like to sin, he cries, *Oh do not that*
ABOMINABLE THING. I say again,
Do not that Thing which with my Soul I hate.

26.

Yea, that we may not err nor go astray,
We're also blessed with his Written Word,
Conform to which if we direct our Way,
We're sure we shall be blessed of the **L O R D**,
Who constantly such Help doth us afford,
Thro' which, with Pleasure, we may run that Race,
Which ends in the Enjoyment of the **L O R D**,
When **GLORY** shall be the Reward of Grace.

27.

He wishes us to turn, and doth complain,
You will not come to me that you may live :
Then he expostulates with us again,
Why will you die, and thus my Spirit grieve ?
He tells us plainly, Sin will your mischief :
Then he commands, *Amend, Believe, Repent.*
He promises, *Each good Thing will I give,*
If you'll obey my just Commandment.

28.

When Promises, he finds, will not avail,
Mercies he heaps upon us of each Kind.

B

When

When he perceives that here his Aim will fail ;
 He then begins, as 'twere, against his Mind,
 His strangest Work, to which he's not inclin'd,
 Us ev'n by Threatnings from our Sins to fright ;
 Yea, more, to see if we will change our Mind,
 Above our Heads he shakes his Rod so bright.

29.

But when he sees this Course will not do either,
 Sad Plagues and Judgments he does lay upon
 Some Men besides, to see if that will rather
 Make us our former Sins for to bemoane ;
 And turn from these even all and every one.
 If after all we obstinate remain ;
 Sometimes he doth (before all hopes be gone)
 Us Scourge and Lash our precious Souls to gain.

30.

Thus with regret may our best Friend conclude,
What more could I have done to my Vineyard,
Than I have done, whereby to do them good :
 But all my Pains, alas, they'll not regard,
 Alas, alas, that thus they should reward
 Ill to themselves, and thanklessly requite
 Me, who so long has hitherto them spar'd,
 From Vengeance sad, wherein I've no Delight !

31.

Most bright and lovely shines he in the Eyes
 Of such, whose Eyes are open to behold
 The Purchase of his Blood : Such would despise,
 Herewith compared greatest Sums of Gold !
 Oh ! how would such, who to their Lusts are sold
 Lament, did they their folly think upon,
 Whom one base Lust, perhaps, doth Captive hold,
 Till they thereby lose this most lovely One !

32. Him

Him in's *Prerogatives* and *Titles* view,
 In's *Promises*, yea, or his very *Threats*,
 By which he has affrighted some, who threw
 Themselves on Sin, and made them flee the straits
 Sin brought them in: And shun the Rod that beats
 With endless Strokes. Is he not lovely here?
 In's *Mercies*, yea and *Judgments* which thou hates,
 For even by Strokes some he makes Sin forbear.

And gives them Ground, with *David* for to say
 (After they are well beaten with the Rod)
 Before I was chastis'd, I went astray.
 But thy Word now, have I kept, blessed GOD!
 Do not his Sacraments, those Seals so broad,
 Of Heaven, and other Ordinances, which
 Speak so great Love, speak him a lovely GOD;
 Who takes such Pains, with Grace us to enrich.

We's Name yet one Qualification here,
 Which you'd expect, and wish for in your Friend,
 (And without which no Friendship can be sure)
 I mean that he both *Loving* be, and *Kind*.
 Is't Love you crave? Oh Love in Christ you'll find
 Shining, yea burning with a Flame so bright,
 As might *Thaw*, *Melt*, yea, *Boil* your frozen mind
 Tho' like the Ice in coldest Winter's Night.

For put a Vessel full of Ice or Snow,
 Above a Flame that's big, and lasteth long,
 It soon will melt, yea boil, the same we know,
 Even so CHRIST's Love so fervent is and strong,
 As that your Heart (if you to him belong)

By Meditation hereto near apply'd,
 Tho' Cold at first, will melt ere it be long,
 Yea, boil like Meat above the Flame that's fry'd.

36.

3. To true Penitent **BELIEVERS.**

All these again as *Christians* meely, see
 What signs of Kindness we from him partake,
 As true *Believing Penitents*, whom he
 Th' Objects of's Eternal Love did make,
 These, these, are such whom he will ne'er forsake!
 The Favours which all other Men have seen,
 Compar'd with these, are vile as Dust, and lack
 That sweet ingredient, *special Love*, I mean.

37.

Behold and View first these rich *Privileges*,
 Which he for such has certainly procur'd:
 By which from Dangers he them safely Hedges,
 And from Eternal Wrath has them secur'd,
 Yea of his endless Favour well assur'd.
 Oh! These do prove him such a lovely One,
 As that to Love him we may be allur'd,
 And in our Hearts, of Love give him the Throne!

38.

View next the Portion, he on such bestows,
 Inheritance among his own Elect
 Redemption from all ill; which only flows
 From Grace, Gifts of the Sp'rit which Fools neglect
 All Heavenly Graces, which he doth protect,
 Such as Faith, Hope, and Charity, which shine
 Like Jewels, and most pleasant Beams reflect,
 All should's to Love this lovely LORD encline.

39.

Let's but observe what Flames of Love the LORD,

In

In Time, and from Eternity has shown,
 Next what Employment Scripture doth record,
 In Heaven he's now performing for his own,
 Yea and in Earth; tho' they be daily thrown
 In Trouble and Temptations. *Thirdly*, See
 What Kindness he hereafter will make known
 To them in Time, and through Eternity.

40.

So first let's but consider how that, when
 For future Crimes, strict Justice was to make,
 Us Spectacles of Wrath Eternal: Then
 From everlasting CHRIST should pity take,
 On us: And Cov'nant of Redemption make,
 With his blest Father: Bind himself to pay,
 All that we owe; even tho' he should forsake
 Heaven for a Time, become poor Man, and Dy.

41.

Oh sweet Redeemer who thus Man did trye,
 With Grace *unsought, unthought, and undeserv'd!*
Oh Loving, lovely, yea Love it self is CHRIST!
 Oh Matchless Friend, who has us so preserv'd
 From Vengeance which we justly had deserv'd!
 Shall Love to any Lust make us to grieve
 Him, who for us so dreadfully was serv'd,
 That happy we eternally might Live?

42.

Oh God forbid! Let's rather clap our Hands,
 For joy (whom *Love Diff'rencing* thus did free,
 From such *Firm, Twisted, and Eternal Bands*
Of Futurition, Prescience, and Decree,
 As binds to Wrath all that rejected be)
 Yea let's please, Honour, with Lip, Life and Heart
Him, whom pure Love oblig'd for us to die,

And

And for our Sakes with his Heart Blood to part!
May this Love never from our Minds depart! }

43.

What was in thee, or me, or other Man,
Could move this Friend our future State to make
So happy that no Foe it alter can;
By Prescience and Decrees wise Measures take,
That we no Graces needful here should lack,
And by his Power through Faith to keep us then,
Till of Salvation we might touch the Stake
Attending us at our Lives ending: When
We Wrath deserv'd, as sure, as worst of Men. }

44.

Oh here behold of Love the strongest Charms,
Which makes a Prince in Beauty shining bright,
Embrace a Wretch in his inclosed Arms.
Ov'rspread with Botches lothsom to the Sight,
Yet in his Choice of her to take Delight.
Clothe her in Robes which well become his Wife,
And keep her as his Consort Day and Night,
For Love to her at last to yield his Life!

45.

Oh Lovers all, and dearest Friends behold,
Have you a Wonder seen? Did ever you
Hear tell of one like this, which I have told?
Where are your flights of Love and Friendship now?
Here your pretended Passions all must bow.
And (Dagon like before the Ark) must fall,
This Love and Friendship's Peerless, yet most true!
These Bands aforesaid touch again I shall.

46.

What Future was none alter could or change,
Till sometime it behoved to exist,

That

That God *Forefaw* it, no Man needs think strange
 Or that he did *Decree* the same at First
 Of Beings all since he filled up the List.
 This clearly proves the *Firmness* of these Three,
 Next join'd they are, as if together *Twist*,
 God had them made *Eternally* to be.

47.

Futurity, Decrees, and Prescience,
 God's Children touch, as well as none elected,
 The former draw great Ground of Comfort hence:
 These three are sad to all who are rejected,
 Tho' God had never sinful Worm respected,
 But had condemn'd base Rebels great and small,
 Who could complain? Tho' CHRIST has some pro-
 tected,
 Who'll say, he's bound this Way to Favour all?

48.

Doth not each one his pleasure with his own?
 How oft have Kings, when Rebels were defeat,
Merty on some; on others *Justice* shown
Severely some; some others *Kindly* treat?
 Doth not the Potter still with Freedom great,
 Of common Clay make Vessels for Delight?
 And others make (when Men do him entreat)
 For Uses, which are lothsom to the Sight.

49.

Who dare be bold such Freedom to refuse
 To God, in choosing objects of his Love;
 As each free Agent harmlessly doth use
 While acting so, as none could him reprove?
 Tho' future Crimes might have made Christ remove
 His Favour from's, and made us Heirs of Wrath:
 Yet he a Friend before all Times did prove,
 In finding Means to free's from endless Death.

CHRIST'S

CHRIST's Love Eternal shines so bright and hot,
 To's Friends, as will him endless Praises bring,
 Tho' this a Matchless project did promote.
 Yet had he here a far more high Design,
The DIVINE GLORY (for which every thing
 Was made at first) *was still before his Eyes,*
 This should us teach, pray we, or Praises sing,
 Eat we, or Drink, this above all to praise.

Here shines some blinks of CHRIST's Eternal Love,
 Love temp'ral in his Acts and Suff'rings shines,
 These all Men know; which doth it needless prove,
 What's past to Mention. See how us he minds
 At present; now to help us he enclines
 As much as ever: Yea both in Earth and Heaven,
 This shews that sure he is the best of Friends,
 Clear Evidences of this shall be given.

In Heaven he sharply sees what kind of Evils,
 We're here in Danger of, and doth repel
 What most strict *Justice, Law, Sin,* or the *Devils*
 Can plead, whereby we might be brought to Hell,
 Thus to his Father he doth plainly tell,
 Father I have for these thy Justice clear'd;
 So that unless they faithlessly rebel,
 For former Crimes there's nothing to be fear'd.

Nay e're they thus rebel my Love's be shewn:
 Since Terms 'twixt me and them on either Hand,
 Must be perform'd; I'll first exped my own,
 And do them good (a) next on their side what stands

To

To stop their Bliss: My Fear I will command
To fill their Hearts; and to remove that stop (a):
So Father dear, what Justice can demand,
From them, shall be pay'd all completely up.

54.

Yea as our **ADVOCATE** he still appears
Before his Father, and doth daily plead
Our Cause (b), holds up our *Wants*, our *Woes*, and
(*Fears*

Asks and *Obtains* what e'er may do us good:
Our *Prayers*, he (which worthless are indeed)
Corrects, Perfumes, Presents unto his Father;
Them precious makes, through Vertue of his Blood:
May we not here great Ground of Comfort gather.

55.

These, and such Friendly Offices, he Acts
In Heaven; whereof the last we's Mention here,
Is that he sends his Spirit down, who makes
His Saints on Earth all sinful Courses fear,
And these, for Love to such a Friend, forbear.
Yea, many precious Favours here he grants
On Earth to such; which might make us admire
Him, who observes, and frees them of their Wants.

56.

'Tis true, he'll let them want what they would have
Sometimes, but nothing that can do them good:
Their wanton Appetites are prone to crave
Not only such Things as they no ways need,
But which (if granted) would their Ruin breed.
Yea, when with divers Troubles he them tries,
Hereby he both makes them like Christ their Head;
And likewise worldly Trifles to despise.

C

When

When Wealth will do them good, he wealth bestows,
 (Such usually he makes of humble Minds)
 As Means encrease; that Charity still grows,
 To help distressed ones he them inclines:
 But when that Wealth will do them Harm, he finds,
 He cuts them short; that so they may contemn
 Earth, and on heavenly Objects set their Minds,
 In place of Earth, Heaven's Riches he gives them.

I do not say all wealthy Men are such,
 Most part by far are otherwise inclin'd,
 They're so intent to leave their Children Rich,
 That heavenly Treasures they do seldom mind;
 Yea poor Men find few Tokens they are kind,
 Save what they give, when they on Death-bed mourn
 All which, 'tis know'n, must then be left behind.
 But now to CHRIST's blest Friends we must return.

He makes his Angels constantly them guard (a),
 And Heavenly Aid unto them daily bring,
 He fits them for a Kingdom that's prepar'd,
 He makes their Consciences like Bells to Ring,
 Still warning them like pleasant Birds to sing.
 Sweet Notes within their Breasts, Plants in their
 (Minds,
 And Hearts, firm Faith in their most lovely King,
 And Love to the most loving of all Friends.

He Comforts them in great Distress (b), and Loves
 At length to free them from Afflictions smart, (c)
 Their

(a) Psa. 34. 7. 91. 11. (b) Isa. 40. 1. (c) Psa. 34. 19.

Their Foes to be at Peace with them he moves (a);
 Grief and Repentance he works in the Heart (b);
 From every known Sin he makes them depart (c);
 The Grace and Sp'rit of Prayer he doth bestow (d)
 On them; to them his Secrets doth impart (e);
 In them at last he brings Corruption low (f).

61.

In brief all Favours he bestows on such,
 Both *Privative* and *Positive*, we know,
First, He them guards from all Things hurtful, which
 Their Right to Happiness could overthrow:
Next, Them (by what occurs) he makes to grow,
 In Grace (g) the worst Things, Sin, Shame, Pain, the
 (Devil
 He ('gainst their Natures) makes together flow,
 For good to them (h), & to keep them from Evil (i).

62.

And quell their Foes, (k) Pride, Self-love, worldly
 (Thirst,
 He *Lastly*, Trys them with all Things they need,
 Whether Cross or Comfort: Sp'ritual Mercies first,
 He still secures. Witholds nothing that's good,
 And as he's now a Loving Friend indeed,
 So will he still continue such to be,
 He will them Love (as in his Word we read)
 In *Life* and *Death*, and through *Eternity*.

63.

QUALIFICATIONS *Inimitable*.

This shews with all Qualifications good,

C 2

We

(a) Pro. 16. 7. (b) Zech. 12. 10. (c) Hos. 14. 8. (d)
 Zech. 12. 10. (e) Psa. 25. 14. Pro. 3. 32. (f) Exod.
 14. 26. Isa. 57. 18. Hos. 14. 4. (g) Psa. 92. 14. Hos.
 14. 5. 6. 7. (h) Rom. 8. 28. (i) Psa. 91. 10. (k) Psa.
 89. 23. 91. 13.

We could expect in best of Friends, our LORD
Most brightly shines: All Mortal Men indeed
Want some of these: Yea, more wherewith he's stor'd,
We's Instance some; the Scripture doth record,
His Friends enjoy his gracious presence still,
Which Favour here none can his Friend afford,
Since needful Things sometimes divert him will.

64.

Next, We cannot expect an earthly Friend
Should guard us 'gainst all Foes, and still confound
Their Plots against us; Or yet prove so kind,
As not forsake us when laid under Ground,
Or yet cause Guard of Angels us surround,
Or make's to be God's Children; Or yet grant
All our Desires; Or, *Lastly*, make's be crown'd
With matchless joys which we shall never want.

65.

All these and Thousand more such Favours, Christ
(And only CHRIST) can upon us confer,
Let us rejoice this Friend with us will Tryst!
Let's to his Care all our Concerns refer,
And his dear Friendship above all prefer.
Chiefly since we, that he's most willing, know,
As Promises, Threats, Precepts, (here and there
In Scripture) wishes Expostulations show, }
With Invitations on Terms very low. }

66.

Of this Relation's Terms let's next inform,
Mor. 3. Whereof, we find, there are two different
(Kinds.

First, Such as CHRIST obliges to perform:

Next, Those which he expecteth from his Friends.

The former will confound our Hearts and Minds
With

With Admiration, when we think upon
The Kindness great, which therein brightly shines,
Of Christ toward his worthless Friends each one.

67.

First, Towards such, in the most near Relations
He stands, as those of *Husband, Bridegroom, Father,*
And such, That he, of all those diff'rent Stations,
Performs the kindly Offices, we gather,
As follows, If, than any Lust, thou'lt rather
His Friendship chose, in's Bosom he'll thee hide
With such inflam'd Love, as *Bridegroom*, whoneither
preters Life, Pleasure, nor Riches to his Bride.

68.

As Captain, who, by Promise, stout Example,
And Exhortations doth his Soldiers chear,
Even so Christ makes his Friends their Foes to
(trample:

As powerful King his Subjects keeps from Fear;
Thus his Terms are, *If you my Yoke will bear,*
Your Foes each one I certainly shall quell:
So that, save Me, you need fear nothing here,
Sin, Death, nor Devils; nor yet hereafter Hell.

69.

Yea of this sweet Relation, our Good LORD
Is so desirous, that you can propose
No Terms to him, which can you Help afford
That he'll deny, if with him you will close:
For even as Shepherds chearfully dispose
Themselves to guard their Flocks, so Christ his
(Friends;
And even as Men have Sympathy with those,
Lafht with themselves, Christ's suff'ring Saints this
(minds.

70. If

If thou a Member of his Body be,
 Tho' ne'er so feeble, yet he'll not thee slight,
 But as thy Head, attend thee carefully,
 And from all Harm still guard thee with his Might;
 Yea, thee to cherish, he will take Delight,
 As fruitful Vine, and as the lively Root, (Night
 From which, as Branch, thou'll draw both Day and
 Sap, which will make the yield most pleasant Fruit.

With Kindness of a Brother, he'll thee treat,
 With dearest Love of Husband's tender Heart;
 As prudent Master, he'll shew Patience great,
 From all known Sin, when thou strives to depart;
 Skilful Physician-like, he'll cure thy smart,
 As Parent, he'll have Pity thee upon;
 As Advocate, he'll shew his learned Art.
 And plead thy Cause before his Father's Throne.

As Leader, he'll in Truth's Ways thee conduct;
 As *Saviour*, on thee he'll Compassion have;
 He'll, as unerring Teacher, thee instruct;
 As a Redeemer mighty, he'll the save.
 What more obliging Terms now wouldst thou have
 On Jesus part? Look next unto thine own,
 That he Terms Just and Honourable doth crave.
 Yea, Sweet and Advantageous shall be shown,

First then, The Terms our LORD requires are just,
First, Justice here, Distributive I mean:
 Whereby each one, what's due receive he must:
 Then Justice fair, Commutative is seen,
 Two diff'rent Parties which comes still between.
 Where

Where terms are sometimes proper, *That's worth this;*
 Sometimes improper, when much more hath been
 Given for less Worth; yet nothing done amiss.

74.

Since no Cheat was put on the Man, we find
 Who gave the most; but what he did both knew,
 And cheerfully did so. The former Kind
 Of Justice proves, such Terms our Saviour's due:
 And that by Virtue of Obedience true
 We owe to him. The latter kind's most just;
 Since he who past his dear Heart Blood for you,
 Does well deserve for him you'll pass a Lust.

75.

These Terms I next do honourable Name,
 Since Christ has said, *That he will honour none,*
Save who him honour: All others he will shame.
 These following Ways, we Honour put upon
 Christ, when we seek him, Praise and Trust alone,
 Obey, and strive for all Relations near
 To him; so near, as with him to be one,
 Which is the highest Honour we have here.

76.

That we to seek him Liberty have still:
 Our Honour 'tis; (to seek him in our Need)
 More high to Praise according to his Will,
 To serve and pleas'm advanceth us indeed;
 And him alone Trust, who can us remed.
 But oh! among his Relatives to be,
 His Friends, I mean. This lifteth up our Head
 Most highly, save when one with him are we.

77.

One to be with him is a matchless Bliss;
 Yea (which I had almost forgot to touch)

To

To be but like him, sweetest Joy brings this.
 Now then the Terms he craves from us are such,
 As if obey'd, will make's resemble much
 Him in Perfections, which we should desire,
 As Justice, Holiness, and others, which
 Makes one with him, as Fewel touch'd by Fire.

78.

One, One, OH! One, to be with such a Friend!
 Him, by his Spirit, in our Hearts to dwell;
 And we in Him, thro' Faith and Love combin'd.
 Of this great Honour, who the Height can tell?
 The Angels this Admire: And these who fell,
 No Marvel tho' with Rage and Spite they burst,
 When they themselves find thrust down into Hell,
 And us, vile Worms, with so great Honour blest!

79.

Thirdly, The Terms are *Advantageous*, which
 The LORD doth from his Friends require we
 (know,

And tend directly for to make them rich,
 Both *Physically* and *Morally* also.

In all Things which can with their Welfare go;
 Both as to Spirituall, and their temporal Means.
 In Spirituall, sure, it must be always so, (tains.
 Since Christ with them such Friendship still main-

80.

Particularly, he makes them grow in Grace,
 And persevere therein unto the End;
 Peace in their Conscience usually doth place.
 Sometimes Assurance of God's Love doth send;
 His Holy Angels makes them still attend,
 And keeps them safely from all Courses evil,
 And by his mighty Pow'r doth them defend,

Through

Through Faith from all Temptations of the Devil.

81.

These terms wherewith our Saviour doth us charge,
Have all a natural Influence upon
Our Temporals ; and tend these to enlarge :
For in his Word he bids his Friends each one,
Be peaceable, use Moderation,
Frugality, Sobriety, and Love.
Be Diligent in their Vocation :
All which tend clearly Temp'als to promote.

82.

Next, That these Terms still advantageous are;
Even Morally, as to our temp'al State,
You'll see, if you observe, with how sweet, rare,
Rich Mercies, Promises, and Blessings great,
The LORD delights obedient Ones to treat,
When Favours can their Happiness promote ;
Yea, who believe, repent, amend, no Strait
Which them befalls, can hurtful to them prove.

83.

For sometimes such he presently relieves,
As *David, Lot* : Sometimes he sees it fit, (grieves;
For their own Good, to press them with what
Wisdom to walk, Humility to submit,
Patience to wait, Strength to bear under it
He gives them ; and by Promises assures,
That he, in due Time, will them free from it.
Such Methods their Hearts Love to him allures.

84.

The Scriptures likewise in the Margin (a) prove
The Moral Benefits attending such.

D

S8

(a) Pl. 34. 4. 84. 11. 91. 3. Ec. Prov. 3. 5. 6. 1 Tim. 4
& 1 Tim. 6. 17.

So passing these; *Next*, Let us foreward move,
 And view these Terms, sweet, easy pleasant, which
 This Friend calls for (who tho' he offers much)
 Small Things from us, and easy doth require:
 For when Pain, Loss, or Trouble doth us touch;
 What Course more easy could our Hearts desire,
 85.

Than to our Friend to run? On him to throw
 Our Burthen, with firm Confidence, that he
 Both knows our Straits, and will an Outgate show,
 How freed from all Things hurtful we may be.
Obj. Some may object, *An easier Way I see,*
Which if it granted were, would please me well;
Even that I might my sweet Lusts gratifie
Till Death; and then Eternal Joys might feel.

86.

Ans. That Term of Happiness which you propose,
 Sure is impossible in two Respects;
First, Our most holy GOD with none can close,
 While he the least Degree of Sin affects.
Next, Let's suppose (as some, perhaps expects)
 Him plac'd in Heaven, who yet a Lust doth love:
 Small Joy could he have there; while he reflects,
 To please that Lust, he'll nothing find above.

87.

Now all you Friends of Jesus Christ, behold,
 Will not these Motives set your Heart on Fire
 Of Love to him? Will not all we have told
 Make you his Friendship earnestly desire?
 You'll grant, perhaps, no Man could more require.
 Well, be it so. The next Thing we shall mind,
 Shall be to show to what you must aspire,
 That Jesus Christ may shew himself your Friend.

88. *Ans.*

Answer to the second Question.

To clear this Case, the Difference you must know,
Gen'ral betwixt, and special Friendship here.

Christ Gen'ral Friendship to all Men doth show,
This makes him even the worst of Men forbear,
And their Conversion wait from Year to Year :

Yea them with Temp'ral Favours daily load (a);
Whereas his special Friendship doth appear,
When Men he moves to turn from Sin to GOD.

89.

Let's strive and labour to be careful then,
(Of Jesus Friendship that we may be sure)

In making Men perceive we're born again,
When they see that we all known Sin forbear,

And careful are to serve the LORD, while here;
And in our Dealings with all Men upright:

And oft, and cheerfully assist the Poor,
That in our Life GOD's Glory may shine bright.

90.

Answer to the third and fourth Questions.

Since Questions third and fourth are much the same,
To wit, *Wherein consists Christ's Friendship sweet?*

And how it doth appear? We's only name
One Answer, which both these, at once, may suit.

Thus then, Let us observe what he thought meet
To do and suffer, for our Ease and Rest :

And for to make our Happiness complete.
By no Words can such Friendship be exprest.

91.

While Pow'r doth us defend, and Wisdom guide,
His Friendship both these Attributes still moves,

D 2

That

That nothing can us finally make slide,
Whom an Unerring Pow'ful GOD thus loves.
Sweet Thoughts of him, we still should have, this
(proves,
Thoughts which our Hearts with Love to him
(might burn
That Love from us all slavish Fear removes.
But to our Purpose we must now return.

92.

Answer to the fifth Question.
**'As to the Fifth, Each Mortal finds that Christ,
 Befriends him with a Friendship general ;
 True penitent Believers, he doth trust
 With Kindness, Love, and Friendship special ;
 Some have hereof Assurance, tho' not all,
 Yet more hereof might certain be, would they
 Lead tender Lives, and shun Sins great and small;
 Serve Jesus closely ; daily Watch and Pray,**

93.

For who would live thus, might Assurance touch,
Suppose not Mathematical, because
This Friendship is not capable of such
Proofs, as can answer these Scholastick Laws,
But what his well informed Judgment draws,
Whose Conscience shews he holily doth live :
Such Life a moral Certainty doth cause.
GOD sometimes supernatural Proof doth give.

94.

Here to apply ; thou'lt morally be sure
Of Christ's especial Friendship to thee, when
Thy Conscience is both well inform'd and pure,
Thou shoud'st this Prize of Gold, 'bove thousands

(ten,

Assurance

Assurance lastly supernat^ral then, (Eye,
Thoul't have when God, by his Sp^rit, cures thine
This Favour God grants seldom to such Men,
As have not first a Moral Certainty.

95.

Answer to the sixth Question.

Another Question which we did express
At the beginning, here we now must move,
How Christ's dear Love makes us himself embrace
In Arms of Love, and Love to pay with Love;
Thir Answers following this Doubt will remove
Christ's Love, like Fire, first is the Cause that must
Enflame our Souls with Love to him : And prove
So strong and fierce, as to burn up each Lust.

96.

As Fire, when Fewel we thereto apply,
The greater is, the greater flame doth make :
Even so the clearer we CHRIST's Love espy,
The greater flames of Love our Souls do take :
As Fewel doth its nat^ral Cold forsake,
When we thereto apply the Fire that burns ;
Thus Souls, (which Divine Love by Nature lack)
Christ's Love thought on, in flames of pure Love turns.

97.

As Fewel Cold (as 'twere by Gratitude)
Repays the Heat it doth from Fire receive,
So when we find Christ's Kindness doth us good,
Love makes us then to act what he doth crave :
As nothing can from Fire the Fewel save ;
But it apply'd thereto, becometh one,
So Christ's Love, know we, Mighty Pow'r to have,
T' unite and join us with himself alone.

98. One.

One in *Affection, Love, Desire, and Will,*
 Tho' Different Substances we still remain,
 Thus CHRIST's Love makes all such Partakers still
 Of *Divine Nature*. How Rich here's our Gain!
 Thus we perceive his Friendship is not Vain,
 Since who united are through *Faith and Love*
 To him; nor Life, nor Death, nor Ease, nor Pain,
 Can such from his Love afterwards remove.

R E P R O O F.

Is CHRIST, as said is, such a Matchless Friend?
 Two sorts of Persons this Reproves, I'm sure.
First, Those Men, who are so perversly blind,
 As all those Motives we have mention'd here,
 Do weak and worthless in their Sight appear,
Next, Such who these convincing Motives own,
 Yet give no Pains to make this Friendship sure,
 As by their vitious Lives is too well known.

As to the former, surely you may know
 That either Ignorance, or what is worse,
 Possess these Men, who thus away do throw
 All Motives, which their Spirits might enforce,
 To choose this Friendship! Sure the Ox or Horse
 Exceeds them here in lovely Gratitude,
 Who tho' they cannot have, nor feel Remorse,
 Yet use to Love such Men as do them feed.

For look what Motives can with Men prevail,
 In wise and prudent choosing of a Friend,
 Such are rehears'd above both all and hail;
 Yet if some one omitted you do find,

Remember

[39]

Remember that 'tis very hard to mind,
All that another Man may think upon;
Yet even that one omitted Thing you'll find
Lodg'd and contain'd in this most lovely One.

102.

Now since such Ignorants are thus to blame
Of *careless Livers*, we may truly say,
Their mad and monstrous Folly should them shame,
Which shines as bright as Sun in Summer's Day.
Tho' we before them strongest Motives lay,
Which might engage them instantly to choose
The best of Friends : Yet here they do delay,
And not one Lust for all this will refuse.

103.

Is't not a strange Infatuation, which
Against clear Light makes them so boldly move,
As that they may cry out with that old Witch,
The better Way I see, and do approve;
Yet choose the worse. Think you that less will prove
Your Love to CHRIST, than Wives to Husband kind,
Think you she doth her Husband dearly Love,
Who for a Trifle does that which grieves his mind?

104.

No prudent Wife to Husband will do this,
Doth not your Conscience tell you, you do so?
And yet presume his Friendship not to miss :
Tho' you behave your self here as a Foe,
Fool not your self, you are but one of two :
You surely must be either Foe or Friend.
He's Foe, not Friend, who Acts what he doth know,
Will grieve the Heart of one who is so kind.

105.

EXHORTATION.
Has Jesus all Qualifications, which

You'd

You'd in your Friend expect, or yet require?
 Then Judge him precious, and still Labour much
 With Love to him to set your Hearts on Fire.
 Thou'lt say, perhaps, What thing could I desire,
 To shew I judge him precious? Thus 'tis known
 What wouldst thou give or loss him to acquire?
 What Pains wouldst thou give to make Christ thine
 106. (own?)

(These Questions I ask not, as if I thought,
 The worth of CHRIST, that any could attest,
 Or that he could be either sold or bought:
 No, Thousand Worlds full of things the best,
 That God can frame, (with rev'rence be't exprest)
 Deserve not we should them in Ballance throw,
 With him that's such a Matchless Friend contest,
 But that to him your dear Love you might show.)

107.

First, Would you give as much (to testify
 Your Love to him, as we have said above)
 As you would have done sometimes formerly,
 Or, *Secondly*, As after Times may move
 You glad to do; Or, *3dly*, As might prove
 The Choice of others, if their Choice they got?
 Or, *4thly*, Would'st thou meerly out of Love,
 Soul, Body, all thine to his Praise devote?

108.

Here each Case would prove Christ in thy Esteem,
 A precious Friend indeed. But if thou'lt go
 Beneath all these; then surely thou'lt but dream,
 And cheat thy Soul, if thou expect him so.
 As to the first, Did ever Grief or Woe
 For former Sins thy Spirit sadly press,
 Or Storms of Wrath against thee sharply blow?

Christ

Christ would have then been precious, thou'lt confess.

109.

But fearing lest few Men this understand,
(As unacquaint with all Things of this kind)
Therefore I shall come nearer to thine Hand,
And shew thee what hereafter sure thou'lt find.
When Pangs of Death thine outward Eye shall blind,
And then thy Soul shall chance to see the Devils
Attending her, Oh! what a precious Friend,
Would Christ be then to guard her from such Evils.

110.

If thou see not that ugly ghastly Sight,
Then far more precious CHRIST shall be to thee,
When he shall make his Angels shining bright,
Thy close Attendants joyfully to be;
Thus be thou fruitful or yet fruitless Tree,
Thou shalt see Christ most precious when thou dies:
Then live so now that precious CHRIST may be.
The pleasant Object of thy waken'd Eyes,
And Souls delight, from Grave when thou shalt rise.

111.

As to the *third* Case, Let us now suppose,
Our God were pleas'd to lend back some one
From Hell; and treat him here as one of those
Who might be sav'd through Faith in Christ alone;
Whom's old Companions then should set upon,
And strive to make him former pleasures try,
Would he not cry, *Base Enemies, be gone,*
Like precious CHRIST I nothing now espy!

112.

How precious, precious, is CHRIST to me now!
You're *Fiends*, tho' you to be my *Friends* pretend.
Cease your Assaults, for nothing shall me bow

E

Again

Again, to make me precious CHRIST offend :
 Time, Wit, and Strength in serving him I'll spend,
 Free precious Love I'll never more suspect,
 'Gainst all known Sins, I'll strive unto the end,
 Known duties I will never more neglect !

113.

Thy Life now frame as thou finds mention'd here
 In this Verse past, but presently before ;
 So shalt thou make it unto all appear,
 That precious thou esteems this *King of Glorie*.
 Chiefly if thou not only Sin abhore,
 But even devote entirely to his Praise
Soul, Body, all that's thine both less and more,
 As Instruments his Glory for to raise !

114.

(may,

This shews what thou wouldst give : Yet loſt thou
 If to thee CHRIST be precious, thou'lt not care :
 That loſt to bear ; that such a Friend may stay
 Tell, what thou thinks it is thou best could spare ;
 A Lust thou'lt say, if thou the Truth declare,
 For want of nothing could thee less prejudice,
 Than to want this mischief without compare,
 To quite one Lust for Christ, then do not grudge,

115.

Loſt of a Lust is small, or rather none,
 Thou may'ſt Perhaps have choice, if thou wilt either
 Loſt worldly Honours, or precious CHRIST alone.
 Yea more, if all thy dear Relations rather,
 Thou'lt loſe than Christ, as Children Wife & Father
 Yea higher yet may rise this dreadful Strife,
 That if thou'lt Christ have, then thou shalt have nei-

(ther,

Good Name, Relations, Means, nor yet thy Life.

116. The

The Choice is hard, perhaps, yet thou wilt say
 I'll rather all the rest then CHRIST forsake,
 Thy choice is good; but hear me yet I pray,
 If CHRIST to please such pleasure now thou take
 As Wife to please her Husband, this will make
 Thee hope he'll help thee in such straits to trust,
 Else 'twill be hard to part with such a staik,
 For one, who now will not part with one Lust.

When precious Things may be obtain'd, Oh! what
 Pains do Men take to make them sure their own?
 Is CHRIST so? Then what pains will thou be at
 To make thy Right and Title to him known?
 Great Dangers slighted, Fought with, overthrown
 We see by Men pursuing Wealth or Fame
 Or pleasure; Yea some Men themselves have thrown
 On dreadful hazards to obtain a Name.

The Soldier stoutly fights with Force and Might,
 The careful Husbandman works all the Year,
 The Shepherd 'tends his Flock both Day and Night,
 The Pilot's course great Rocks between doth steer,
 The Attist will no Toil, nor pains forbear,
 All this they do for what's but like a Dream,
 Such pains thou'lt take for precious CHRIST I'm
 (sure,
 His Friendship if thus highly thou esteem.

Christ's Friendship next should stir us up to Praise
 His Father, who in Christ did us Elect,
 And holy Sp'rit from Sin who doth us raise,

44
powerfully in Heavenly Ways protest,
We should presume no Dutys to neglect
Publick, private or secret, which we owe,
To God Almighty, lest he us reject,
When basely such Ingratitude we show.

120.

This Friendship, 3dly, Should us teach to pay
Just Things to all Men: But unto the Poor
Rich Charity without the least Delay,
To such we still should lend a ready Ear,
And open Hand, when we their cries do hear;
Yea, help them still their needs when they rehearse,
Fair Charity that precious Jewel, here
We'll next describe in shorter kind of Verse.

1871-1872

1891

卷之四

A Description of CHARITY;

1.	ORIGINAL, or } FOUNTAIN, }	
2.	PROPERTIES,	Various.
3.	CONSTITU- } ENT PARTS, }	Two,
4.	QUALIFICA- } TIONS, }	Four,
5.	QUANTITY,	Illimited.
6.	OBJECT,	Four Ones,
7.	DANGERS AT- } TENDING, }	Positive, Privative, Negative.
8.	WITNESSES,	Five,
9.	FRIENDS,	Three
10.	ENEMIES,	Four,
11.	MOTIVES,	Innumerable.
12.	Answers to some 'Ob- jections and Questions.	

TY; Or, CHARITY Describ'd in its,

G O D.

Liberality, }
Love. }

1. His own,
2. No Opinion of Merit,
3. No Desire of Vain-Glory,
4. Flowing from Faith

Godly, or others,

1. Pride.
2. Vain-Glory.

Through Defect.

None through Excess, while Rules
mentioned v. 13. are Observed.

1. G O D,
2. Men,
3. Angels,
4. Devils,
5. Conscience,

1. GOD, Father, Son, & H. Ghost.
2. Angels,
3. Good Men.

1. The Devil,
2. Self-Love,
3. Wicked Men,
4. Earthly Pleasures;

1. 4. Verses of the
following POEM.

1. 2.

4. 5, 6, 7, 8, 9, 10.

13.

32. 67, 68, 69, 70, 71, 72

33. 34

17. 18. 20, 21, 22, 23, 24
25, 26. 63, 64. 77.

27 35 38 56 58 59 60 62

14, 15, 27, 28, 29, 30, 37, & forward
till 72. 96. 99 100 103 104 105 110.

74. 75, 76, 77.

78. 79.

80.

Throughout the whole particularly
v. 11 and 12 and from 27 downward

16 17 18 19 32, 33 and forward till
51. from 93. to 102.

ORIGINAL & FOUNDATION	1.
PROPERTIES	2.
CONSTITUTION & PARTS	3.
QUALIFICATIONS	4.
QUANTITIES	5.
OBJECTS	6.
DANGERS & TENDENCIES	7.
WITNESSES	8.
FRIENDS	9.
ENEMIES	10.
MOTIVES	11.
Answers to some Questions and Questions	12.

1. ORIGINAL & FOUNDATION
 2. PROPERTIES
 3. CONSTITUTION & PARTS
 4. QUALIFICATIONS
 5. QUANTITIES
 6. OBJECTS
 7. DANGERS & TENDENCIES
 8. WITNESSES
 9. FRIENDS
 10. ENEMIES
 11. MOTIVES
 12. Answers to some Questions and Questions

DESCRIPTION

O F

CHARITY

In its Original, Properties, constituent Parts, &c.

I.

AS CHARITY proceeds from GOD (a),
so it his Image bears (b);
And leads to him (c); yea is the Road
puts us beyond all Fears (d).
All hard Things it endures (e):
No Man it ever grieves (f):
Our Right to CHRIST it clears (g);
Hopes all Things and believes (h),

2.

Vaunts not it self (i): But suffereth long (k);
of all Envy is free (l):
Is very kind (m); doth no Man wrong (n):
nor yet her own seeks she (o).
Ill Thoughts she makes to flee (o):

Shuns

(a) 1 John 4. 16. 19. (b) 1 Joh. 4. 7. 12. 16. (c) 1 Joh. 3. 14.
(d) 1 Joh. 4. 18. (e) 1 Cor. 13. 7. (f) ibidem. (g) Joh. 13. 35.
1 Joh. 3. 14. (h) 1 Cor. 13. 7. (i) 1 Cor. 13. 4. (k) ibid.
(l) ibid. (m) ibid. (n) ibid. (o) 1 Cor. 13. 5. 6.

[40]
Shuns every hateful Vice (a);
In no Iniquity
She doth at all rejoice (a).

3.
This pleasant and delightsom Grace,
by Name of LOVE we call;
Which being perfect fills the Place
of Duties great and small,
To GOD, and Neighbours all (b).
The Neighbour's Part we's choose
Here to describe; and shall
In its strict Notion use.

4.
This blessed Grace, which doth proceed
from the Great GOD above;
Two Heavenly Branches spreads indeed
LIB'RALITY and LOVE.
The Latter still must move
As constant as the Sun;
Altho' the former prove
Sometimes but lame to run.

5.
Yet constantly the former must
or *Run*, or *Walk*, or *Creep*:
For seldom's any Person thrust
in Poverty so deep,
That Pace he cannot keep
With that poor Widow, who
Not having Ox or Sheep,
Rich CHARITY did show (c).

6.
These Branches must united be,

Else

(a) 1 Cor. 13. 5. 6. (b) Rom. 13. 10. (c) Mark 12. 41.

else Charity there's none,
 Tho' one in Bounty were so free,
 as feed the Poor each one;
 Yet Bounty being alone,
 And not pertum'd with Love,
 Its Savour at the Throne
 Of GOD, would hateful prove.

7.

Whereas, upon the other Hand,
 strong Love tho' Men pretend,
 Yet having Means at their Command,
 if no Relief they send
 To poor Ones (a); nor intend
 To help them in their Need;
 Then sad will be their End,
 And curst by GOD indeed (b).

8.

A beautiful and lovely Face,
FAIR CHARITY doth show
 A God-like 'tis and glorious Grace,
 'mong needy ones to throw
 Help and Relief: But know
 Your self always to be
 Not Lord, but Steward low,
 When Poor Ones you supplic.

9.

To all Men Charity we owe
 in Gen'ral; this is Love:
 But would we it's strict Notion show,
 when Branches both must move,
 The Person should approve
 Himself an Object true,

To

To whom Relief and Love
From us is justly due.

10.

But tho' that Person should come short
of what's his Duty here;
Yet when by Knowledge or Report,
we find that he is poor,
Our Kindness should appear,
In treating him with Love,
That so we may procure
GOD's Blessing from above.

11.

CHRIST's Friendship to us should excite
our Charity to all,
His needy Friends, with whom we meet,
for Help when they do call:
Yea, tho' our Means be small,
Yet chearfully let's give;
So when in Straits we fall,
This Christ will us relieve (a).

12.

Tho' we be poor, yet he is rich,
has all Things that we need;
He will withhold no Favour, which
he knows can do us good (b).
Strive we but to exceed
In Charity while here,
The Scripture shews; our Bread
And Water shall be sure (c).

13.

Yet when we help the Poor, we ought
give

(a) Mat. 10. 42. Mark 9. 41. (b) Psal. 34. 11. Rom. 8. 18.
(c) Isa. 33. 16.

give only what's our own.

Of Merit we must have no Thought;
nor vainly make it known

Our Faith should then be shown (a)

In giving what agrees

With GOD's Will; who will owne

What's giv'n in Faith he sees.

14.

Most Men are backward here, some say;

Themselves, perhaps, may need;

Or GOD displease this lavish Way;

or Children want their Bread.

Let such but duly read

Texts which are marked here (b);

Thence sure they may conclude,

There's Ground for no such Fear.

15.

For since it is the LORD's Delight;

to help the helpless Poor (c);

Of Wisdom, sure, 'tis a great Flight

to imitate him here.

The Scripture makes this clear,

As here you may behold (d);

Men lib'ral this will cheer

At Doomsday, more than Gold (e).

16.

Quest. *Think you, may I in any Case*

F

my

(a) Rom. 14. 23. Heb. 11. 6. (b) Deut. 15. 7, 8. 10. 11. Psa. 41. 1. 2. 3. Pro. 3. 9. Pro. 11. 24, 25. 13. 7. Pro. 19. 17. Pro. 22. 9. Pro. 28. 27. Eccl. 11. 1. &c. Isa. 32 8. Isa. 25. 4. Isa. 41. 17. 58. 6. 7. &c. Mat. 5. 45. 10. 42. Mat. 19. 21. 29. 25. 34. Luk. 6. 35. 38. 14. 13. 14. 2 Cor. 9. 6. 7. (c) Isa. 41. 17. Isa. 25. 4. (d) Psa. 1. 2, 3. Mat. 25. 34. &c. Luk. 6. 38. 2 Cor. 9. 6. (e) Mat. 25. 34. &c.

*my Charity make known,
Even tho' Vain Glory spoils this Grace,
and makes GOD it disown?*

Ans. You may, when't can be shown :
You by your shining Light,
GOD's Glory, not your own,
Pursue with all your Might (a).

17.

Or yet hereby can others move
for to assist the Poor,
Who may more helpful to them prove :
yet still you ought to fear
Vain Glory, and forbear
What might excite your Pride:
All Ostentation here,
Beg Grace from Heav'n to hide.

18.

Obj. But, says not Christ, your Alms do not
before Men to be seen (b) :
Since doing this, your Heart will spot
with Pride ; so to have done,
Vain Glory'll follow soon ;
From Men you'll hunt for Praise,
Now this a Wall between
GOD's Help and you will raise?

19.

Ans. Here to be seen of Men, you take
in a Deceitful Sense :
This binds you not for to forsake
Occasions to advance
GOD's Glory (c) ; nor from hence

To

(a) Mat. 5. 16. 1 Cor. 10. 31. (b) Mat. 6. 1. (c) Mat.
5. 16. 1 Cor. 10. 31.

To stop your shining Light (a):
But meerly to dispense
With Pride, and Praises flight.

20.

Vain Glory, 'tis true, spoils Charity;
so doth it every Grace:
Who Brags of Love, Humility,
Patience or any Grace:
A Shadow he doth chase,
The Substance, sure, is lost;
GOD sets his angry Face
'Gainst all who proudly boast.

21.

Or yet hunt after Praise from Men,
(oft-times such is their Hire)
The LORD appears most right'ous, when
he thus grants their Desire.
Their Hopes who thus aspire
In Search of humane Praise,
Like Thorns will prove in Fire,
Which serves but for a Blaze.

22.

When some would Praise you from abroad;
tho' your Alms be but slight:
Remember Praise belongs to GOD,
encroach not on his Right;
But rather Day and Night,
make your joint Praise conspire
With others in a Flight
Of burning Love, like Fire.

23.

Still mounting toward Heaven above,
F 2 Praise

(a) Mat. 5. 16. 1 Cor. 10. 31.

Praise FATHER, SON and SP'IT,
 The Spring of Wisdom, Pow'r and Love;
 here Praises all should meet,
 Whereas the choicest Fruit
 That Heav'n can you afford,
 Consists in the complete
 Enjoyment of the LORD.

24.

See that it be your chief Desire,
 that GOD may praised be ;
 No Spark of Praise should you require:
 but only beg that he
 Would cast a smiling Eye
 On you: Then be you sure,
 What's Good or needful, ye
 Shall never want, while here.

25.

But if in Alms you seek for Praise,
 you may obtain your End;
 Men may your Honour seek to raise
 and highly you commend:
 Yet surely this will tend
 To make the LORD regard
 You slightly, and to send
 No more for your Reward.

26.

And yet it may fall out, that here
 Pride and Vain Glory may
 Cause some, against the Light so clear,
 their Means to throw away.
 Strange Fools to pass, I say,
 (Even for an airy blast)
 What here enjoy they may.

And

And Heaven it self at last.

27.

But save such as this Way transgress,
few can be found that are
In any Danger through Excess;
more through Defect, by far :
As each particular
Here following, lets you know,
Which, to make Men beware
Of Danger, I shall show.

28.

The great Commands indefinitness (a)
when I consider Right.

Next, My base Hearts great earthliness (b),

Thirdly, The Judgment bright,
Gainst those this Charge who fight,
Or scrimplly serves the Poor (c):
But not a Word to fright
Such, as gives too much here.

29.

Tho' their will go beyond their Strength (d).

Fourthly, All will confess
Few know the Man who comes the length
of Sin here through Excess ;
When he doth not transgress
The Rules, we did declare,
Which shews the Dangers less,
Large Alms, then scrimp to share.

Vers. 13.

30. Fifthly,

(a) Deut. 15. 7. 8. 10, 11. Eccl. 11. 1. Matt. 5. 42.
Luk. 6. 34. 38. Luk. 12. 33. 2 Cor. 8. 7. (b) Jer. 17.
9. (c) Pro. 21. 13. 119. 120. 109. 16. Matt. 18. 30.
86. Matt. 25. 41. 2 Cor. 9. 6. James 2. 13. (d) Pro.
13. 7. Mar. 12. 42. 2 Cor. 8. 3.

Fifthly, The great Encouragement
of Promises most sweet,
That whatsoever's this Way spent,
shall Payment have complete (a).

Sixthly, The more such Fruit
We bear, the higher Degree
Of Glory God doth meet;
As in these Texts you see (b).

31.

Seventhly, The Praise *Zacchaeus* got (c),
and the poor Widow too (d),
From our LORD, for their Love so hot
kyth'd in their Charity,
The Methods all shall see,
Observ'd at Day of Doom,
To Prudent Men will be
A Motive worth its Room (e).

32.

How much Men of each Rank should pay,
God hath to no Man shown;
That so fair Opportunity
to all Men might be thrown.

First, How they might make known
Their fervent Love to God,
Which like a Fire that's blown,
Great Flames will send Abroad (f).

33.

Secondly, Shew, they love the Poor,
tho' Enemies they be (g):

Much.

(a) Deut. 15. 17. 8. 10. 11. &c. (b) Mat. 5. 16. Joh. 15.
8. (c) Luk. 19. 8, 9. (d) Mark 12. 43. (e) Mat. 25. 34. &c.
(f) Pro. 19. 17. Mat. 25. 40. (g) Pro. 25. 21. Rom. 12.
20. Gal. 6. 10.

Much more when they Gods Image bear (a)
 yea, 3dly, That they do
 Contemn those Toys we see,
 Steal most Mens Hearts away (b)
 From God; and likewise flee
 So quick, as none can stay (c).

34.

Fourthly, That Men may understand
 their Aim is still to live
 Up to that Rule which doth command
 their Foes for to relieve (d).

Fifthly, That they believe
 Those Promises so great,
 Made to all who relieve
 Poor Men, who are in strait (e).

35.

Yea, that they Opportunity
 may have to honour God (f),
 For such they do God glorify,
 much Fruit who shew Abroad (g).

Seventhly, The dreadful Rod
 'Gainst those who slight the Poor;
 Which threatned is by God (h),
 To shew that they do fear.

36.

More that their Carriage to the Poor,
 such may be constantly,

As

ch.
 15.
 26.
 12.

(a) Gal. 6. 10. (b) 1 John 2. 15. 1 John 3. 17. (c) Pro. 23.
 5. (d) Exod. 23. 4. 5. Pro. 21. 27. Rom. 12. 20. Deut.
 25. 7. 8. 10. 11. (e) Pag. 49 at Letter (b); (f) 1 Cor.
 10. 31. (g) Mat. 5. 16. John 15. 8. (h) Pag. 53. at
 Letter (c);

As they at Doomsday fain would hear (a)

Thus have you Reasons why
The LORD Mens Charity
No limits puts upon,
But leaves the Quantity
Still free to every one.

37.

Twice Eight Particulars which I
observe, that's mention'd here,
(Besides what other Men may spy
whose Judgments are more clear)
May save all Men from fear
Of sinning through excess.
So that their Alms while here,
Needs never be made less.

38.

Whereas upon the other Hand;
Ten Thousand Thousand fall,
Giving too little, and will stand
therefore condemned all (b);
And for which Cause I shall
Still choose the safer Side;
Whence I can never fall
While JESUS is my Guid (c).

39.

Good Testimonies, just Observations,
stronge Arguments do show
How Lib'ral Men in all their Stations
in Riches still may grow.
A Paradox I know,
This will be judg'd by some,
Whose Love to things below

No

(a) Mat. 25. 34. (b) Mat. 25. 41. &c. (c) Mat. 8. 20. Luk.
9. 58. 2 Cor. 8. 9. Phil. 2. 7.

No Proofs can overcome,

40.

Yet, *First*, for *Testimonies* look
on Margin what doth ly (a),

For *Observation*, *David's* Book
of *Psalms*, *First*, will you spy (b).

Next, if you will but try
What *Moral* Men do say,
Then fair before your Eye
Rome's Case doth *Tully* lay.

41.

When he shews how the *Roman* State
did thrive and prosper still,

So long as they did kindly treat
weak Neighbours : But when ill
And selfish was their Will;

Then cruel they became,
So that put Period till
The ancient *Roman* Fame.

42.

Thirdly, Your *Observation* I

call for ; When did you see
The Lib'ral Soul in want to ly,
when God did not supply (c) ?

I'm sure that always he
Who watereth the Poor,
Well watered shall be,
The Scripture proves this clear (d).

43.

After *Observes*, and *Witnesses*,
strong *Reasons* may be brought

G

To

No

Luk.

(a) See Pag. 49. at Letter (b); (b) *Pla.* 37. 39. 37. (c) *Pla.* 37. 39. (d) *Pro.* 11. 25.

To prove this Truth : Sure you'll confess,
no Man serves God for nought (a).

For since the LORD has wrought
So much, to shew his Care
Of Poor ones : Can't be thought
That he will not declare

44.

Himself a Friend to every one,
his Pupils who relieve?
Or yet permit their Friends to groan
for want : Or yet to grieve,
That ever they did believe
His Promises so great
Which made them to mischieve,
And ruin their Estate.

45.

God being Love, Love him enclines
a constant Friend to be
To all, in whom his Image shines
through Love and Charity,
Strong Love proves such to be
Led by the Sp^rit of God,
Whom with Love Tokens we
See they the Poor do load.

46.

*Obj. Since several such have little means,
how then can they be rich?*

- Ans.* 1. God's Providences them sustains,
so Rich they are in such,
2. In Promises, (to which
they lean) most Rich they are,
3. In Friends they're also Rich,

lik

(a) Job. 1. 9. Isa. 45. 19, 1 Cor. 13. 5. 8. Heb. 6. 10. Rev. 22. 14

like Guards in Time of War.

47.

The Scripture shews God is their Friend (a)

Father (b), Son (c), Sp'rit (d), and all
Good Men (e), and all the Angels kind (f):

Oh ! here's a Brazen Wall
'Gainst Men and Devils all,
Whose Malice cannot touch,
Nor do them harm at all,
In Friends who are so Rich.

48.

4. *Ans.* What's necessary, God still provids (g),
here Rich they are we see,

5. More they've a strong Defence besides
Rich, mounted up most high (h);

No Blessing there can be

Wherein they are not Rich ;

For Temp'ral Blessings, we

Find them suffic'd with such (i).

49.

Of Spirituals diverse Kinds we spy,

7. wherein these Men are rich ;

Such as Faith (k), Hope (l), and Charity (m),

Patience (n), and others such,

As Peace (o) Contentment (p); which

Their Hearts fill with more pleasure,

G 2

Thap.

(a) Psa. 118. 7, 8. (b) John 16. 27. (c) John 15. 13. 14.
15. (d) John 14. 26. (e) John 13. 25. (f) John 3. 14. 15.
(g) Luk. 15. 10. (h) Psa. 84. 11. (i) Isa. 33. 16. (j)
Philip. 4. 11. (k) James 2. 5. (l) Job. 5. 16. Pro 14.
32. Joel 3. 16. (m) John 13. 35. Phil. 1. 9. 1 Thes.
3. 12. (n) Luk. 21. 19. Rom. 5. 3. 4. Jam. 1. 3. Ja.
5. 7. 10, 11. (o) John 14. 27. (p) Phil. 4. 11. 1 Tim.
6. 6. 8.

That tho' possessing much
Of this Earth's choicest Treasure,

50.

8. Of Bountiffulness (a), & all good Works (b),
the Riches they display,

All which our LORD exactly marks (c),
and kindly will repay (d);

9. They're also Rich I say
In Treasures well secur'd (e);

10. And all good Things which may
Them Happiness afford (f).

51.

Who can deny such to be Rich,
whom they do clearly spy,

Enriched with all good Things, which
would Wise Men satiscie?

If any such will try,

He'll find that he himself

Needs not complain or cry

For want of worldly Pelf (g).

52.

Let worldly Men take great Delight
in Riches, when they grow :

Or let them be in no less fright

lest these Things should fall low :

Yet certainly I know,

They'll want no good Thing here,

Who frequently bestow

Love.

(a) Mark 12. 42. 43. Luk. 19. 8. Acts 10. 2. (b) Acts

9. 36. 10. 3. 1 Tim. 5. 10. 6. 18. (c) 2 Chron. 16.

9. Psa. 33. 18. Psa. 34. 15. Acts 10. 4. 1 Pet. 3. 12.

(d) Pro. 19. 17. Pro. 28. 27. and many other Scriptures.

(e) Mat. 6. 10. 21. Luk. 12. 33. (f) Psa. 84. 11. (g)

Psa. 37. 25.

Love-Tokens on the Poor (a).

53.

What *David* says of Righteous Men (b).

*I have been young, and now
Am old: Of charitable Men
the same I dare avow.*

For should I ask at you,

Forfaken saw you ever

One only such? I trow

Your Answer should be, NEVER.

54.

For me 'tis strange, the more I give

the LORD still fills my Hand;

And more enables me to give,

as if I had much Land:

'Tis true, I have his Band,

Luke sixth and thirty eight,

Who pays without Demand

Good Measure, Number, Weight (c).

55.

No pressing Strait can make me say,

that e'er I did repent

For having giv'n so much this Way.

Still such Relief was sent,

As made me well content

On GOD's Word to rely;

Who, whatsoever's lent

To poor Ones, will repay (d).

56.

On th' other Hand, I clearly see

more cless my Hands I bind,

More

(a) Pro. 19. 17. Pro. 28. 27. Luk. 6. 38. (b) Psa. 37. 24.

(c) Luk. 6. 38. (d) See Letter (b) in the 49 Page.

[66]
More empty still my Hands to be;
this makes me call to Mind
That Scripture strange, I find,
Proverbs seventh, twenty four,
Which might make all enclin'd
A&s Lib'ral still to court.

57.

There is that scatt'reth, says the Word,
and yet encreaseth still,
Even as rich Fountain, which the LORD
doth with fresh Water fill.

Now, if some Stop, that's ill
Do in the Passage ly,
Some way that Water will
Run, tho' that Spring be dry.

58.

Even so, tho' I a Niggard live,
GOD will the Poor supplie;
As good Men do them now relieve,
when they get nought from me;
So in the Day that he
Doth lib'ral Men commend;
The Smiles I fain would see,
To such he'll only send (a).

59.

Thus should I hope I'm one of those
on whom Christ then will smile;
Whilst 'gainst poor ones my Hands I close,
I should my self beguile.
Earth's Love would then defile
My Heart; and make the Judge
Condemn me, Earth-Worm vile

With

With Devils, in Hell go lodge.

60.

There is who doth himself make rich (a),
while he GOD's Blessing lacks:

Without this, sure, all's nothing, which
he here together raiks.

'Tis only Earth that makes
Him hope all will be well;
When him his Soul forsakes,
He'll prove a hopeless Fool.

61.

There is who doth himself make poor (b),
(few such are to be found),

In helping the Distressed here,
in Grace such do abound.

GOD's Promise gives a Sound,
Which doth him greatly please,

With Glory thou'll be crown'd,

When Death hath clos'd thine Eyes (c).

62.

Alas I give too little ay!

Ques. Why do you not amend?

Ans. Distrustful Thoughts stand in the Way;
permits me not attend,

How wisely GOD doth send

What Men more frugal miss;

Tho' their Thoughts strongly bend

For Riches, as their Bliss.

63.

Therefore I'll give, and give again;

what Danger can be here?

So long as I on Earth remain,

Two

(a) Prov. 13. 7. (b) *ibid.* (c) *Matt.* 25. 34.

Two Faults I greatly Fear;
First, This Earth to admire,
And grip in Arms too fast.
Next, Pride in Heart to bear,
When it away I cast.

64.

Great is the Danger here I see,
I have on either Hand:
Free, bountiful, if I shall be,
I cannot Pride command.
If niggard I do stand,
GOD will me cursed make.
His Help I'll then demand
To make me Pride forsake.

65.

This Side is sure: for here I know,
I may be free of Sin:
But if to th' other Side I go,
great Guilt I'm plunged in:
Therefore I'll now begin
To pray; LORD help me here,
Through Pride I may not sin,
While I relieve the Poor.

66.

Ques. Does thou Desire in Heav'n to dwell
with JESUS evermore?

Ans. In Charity, like Him, excel,
All Worldlieness abhor.

Ques. Desir'st thou such a Store,
As thou may never lack?

Ans. Let poor ones more and more
Thy Charity pertake.

67. *Ques.*

67.

Ques. Would'st thou know how much to bestow?

Ans. GOD hath not stent;

The more GOD makes means on thee flow,
be thou the more content,

That still thy Means be spent

In cherishing the poor:

How much soever be lent

To them, he'll pay thee, sure (a)

68.

Paul nearest comes to such a Scent,

in's second Epistle to

Corinthians and Chapter ninth,

Verse sixth, where he doth show,

The more such Seeds you sow,

You'll reap the better Crop:

The less this Way you throw,

Your Profit more you stop.

69.

Now after this, when you suspect,

that you can give too much;

I pray you seriously reflect,

GOD's Faithfulness you touch.

Here Unbelief is such

a Sin, as wrongs the LORD,

Your SELF, and POOR ONES, which

Therefore should be abhor'd.

70.

Yea, if thou be blest with this Grace,

be thy Means ne'er so small;

Love sometimes will make Bounty's Face

shine pleasantly to all.

H

Compassion

(a) Prov. 19. 17.

Compassion so will call
Fit Objects; when thou sees,
Thou'lt rather part with all,
Than such not to release.

71.

Fear'ft thou Excess? Beg GOD encline
thy Heart to shun Defect;
Great Danger's here: Perhaps, what's thine;
thou doest too much affect.
These thou wilt not neglect.
On th' other Hand, I know
What may make thee reject
Thy own, thou can'ft not show.

72.

So there's no Fear thou'll give too much;
that Way thou cannot sin:
(I know thy Earthly Heart is such)
if MERIT come not in,
Nor yet VAIN GLORY win
thy Heart. What else can make
A prudent Man begin
This humbling Course to take?

73.

Mot. 1. Except OBEDIENCE to the LORD,
2. 3. LOVE to the POOR, and FAITH:
With Grounds whereof the Scripture's stor'd,
and diverse Reasons hath
To move Men; while it saith,
Give and it shall be given (a),
What any this Way layeth
Up, shall be payed in Heaven (b).

74. Three

74.

Three Motives I have named, which
 I thought upon first here,
 That might ingage Men to give much,
 to Objects truly poor.
 Each of them's strong, I'm sure,
 To move Men to do so :
 If more such you wou'd hear,
 Some others yet I'll show.

75.

4. *Fourthly*, The Favours GOD bestows,
 would any recollect,
 How undeservedly all flows
 on him, without Respect,
 He'll blush then to neglect,
 One Pupil of that LORD'S,
 Who doth him thus protect,
 And Favours still affords.

76.

5. *Fifthly*, All Eyes that now look on,
 should Charity excite :
 First, his, who sits on Glory's Throne,
GOD FATHER, SON and SP'IT.
Next, Tho' it be most meet
 Your Alms in secret be ;
 Yet frequency invite
 Men, your good Works to see.

77.

Whereby to glorify the LORD (a) ;
 and to relieve the Poor,
 They may be mov'd with one Accord,

H 2

yet still Vain Glory fear.
 The Angels, who admire
 GOD's Majesty in Heaven
 They also notice here,
 What Alms are by you given (a).

78.

The Devils they are perplexed much,
 when they find you excel
 In Charity ; for want of which
 they're forc'd to lodge in Hell :
 Your Conscience too will tell,
 How kindly you did treat
 Poor Neighbours, who did dwell
 Beside you, with your Meat.

79.

These Witnesses, both Friends and Foes,
 your Charity'll reveal ;
 Still therefore strive to pleasure those,
 who're glad when you do well.
 Your Charity so deal
 As JESUS were beside ;
 From Friends and Foes conceal
 Vain Glory still and Pride.

80.

Since GOD enjoineth Charity ;
 this proves he is its Friend :
 Angels exhort all hereunto (b) :
 we learn hence they are kind ;
 Yea good Men we may find,
 Who have reliev'd the Poor (c) :
 If thou be so enclin'd,

Thou'rt

(a) Luk. 15. 10. (b) Luk. 2. 14. (c) Job 31. 16. &c. Luk.
 10. 19. 8. Acts 10. 2.

Thou'rt of that Number, sure (a),

81.

Great Kindness did the Father move

to give his Son to die (b),

The blest Sp'rit is a Sp'rit of Love (c),

observe we JESUS too.

Here we shall clearly see,

Of Love the greatest Flame (d),

Which might make you and me

Enamour'd of the same (e).

82.

The Devil's a deadly Enemy

all Charity unto

Self-Love, ill Men, earths Pleasures too

are Enemies also.

Let these together go,

Love GOD with Soul and Mind,

I'm sure if thou do so

To Poor Ones, thou'lt be kind (f).

83.

The Husband-Man he will not miss,

for to pull up the Weeds,

That spoil his Ground : If thou do this,

(kill what Corruption feeds)

Then GOD will sow the Seeds

Of Grace, and make them grow (g).

Yea every thing thou needs,

On thee he will bestow

84.

Wouldst thou fain know now, whether thou

thy

(a) Psa. 41. 1. (b) 1 John 3. 16. (c) John 14. 16. 17. (d) 1 John 3. 16. (e) 1 John 3. 16 (f) 1 John 3. 17. 4. 20. (g) Psa. 84. 11, 12.

thy Charity shouldst pay,
 Still to fit Objects : Or allow
 some other Men, who may
 Thy friendly help convey
 To Poor Ones, tho' unknown :
 Altho' the former way,
 May properly be shown.

85.

Yet sure, the latter way ought not
 still be neglected here,
 Since Thousand Objects might be got,
 whereof some may be near,
 Of whom thou do'st not hear,
 Since none their Case thee shows,
 Who yet may be as poor,
 As any one thou knows.

86.

The Publick Treasury thou sees,
 is very needful here,
 Whose Agents having many Eyes,
 can best find out the Poor,
 Whom tho' thou be not sure,
 That they'll thy Alms well use,
 Yet thou may rest secure,
 GOD thy Intention sees.

87.

The Poor he's first GOD's Creature,
 him you should help as such :
 Next, He's Man like you by Nature,
 this should affect you much.
 The Kindness, Thirdly, which
 (While he is kept so low)
 Makes you to be so Rich

Te

(a)

To GOD alone you owe (a).

88.

No better way can you declare,
your gratitude herefore,
Than largely granting him a share
out of your Stock or store.

When he stands at your Door,
You should him not neglect;
Give you him much, the more
From CHRIST you may expect (b).

89.

Since he's so low and prest with need,
'tis Wisdom to help such,
Whither with Money, Cloth or Bread,
altho' you be not Rich:

Yet if you give that which,
You have at your command,
The Judge will Praise you much,
Before him when you stand.

90.

He, *Fourthly*, Makes the same Profession,
of Worship with you here,
You should him Love for his Confession
of CHRIST, thro' he be Poor.

Yea, *Fifthly*, You're not sure,
But he may be a Saint,
Then greatly should you fear
Relief, to let him want.

91.

The more your Heart doth burn with Love,
the more GOD like you are (c).

And

(a) Pro. 10. 22, (b) 2 Cor. 9. 6, (c) 1 John 4. 7. 16.

[L. 72.]
And still more bountiful you'll prove (e),
your Kindness will shine far;
You need not then beware
Of overdoing here,
While JESUS is the Star,
By which your Course you Steer.

92.
That Love which to the Poor you show,
doth terminate on GOD.
The Height whereof Wise Men may know
by Alms you send Abroad.
Poor Persons thus to load
With Tokens of your Love,
Would prove a pleasant Road,
To Heav'nly Joys above.

93.
Yea, the Emptiness of earthly Things,
threatnings that dreadful are,
'Gainst such a Cause of Sadness brings
to Poor Ones prest with Care,
Or who will nothing spare,
Poor Persons to relieve,
Such Motives might prepare,
All Lib'rally to give.

94.
Especially if't be observ'd,
that no Stent's set upon
Your CHARITY; but all's refer'd;
to each Man's Choice alone.
Now all Men know there's none
Who flights the World so,
As like an useless Stone,

That

That it away he'll throw.

95.

That Providence on Charity
doth favourably look,
The CHARITY School in *Prussia* see
recorded in the Book ; (*)
Which its beginning took
Within these thirty Years,
And Riches now doth brook
Which every one admires.

96.

Such rare Examples of this kind,
which I have mention'd here,
As you in famous Writers find,
of GOD's care of the Poor,
Might make you those admire,
Who such Poor Ones neglects.
Whose Friends (as Children dear)
GOD graciously Respects.

97.

Save *Merit*, and *Vain Glory*, I
can Mind no Fault at all,
By which Alms can draw Poverty,
on Persons great or small.
Therefore the Poor I shall
As carefully assist,
As I (when GOD shall call)

I

Would

(*) Called PIETAS HALLENSIS: Or an Abstract of the
Marvellous Footsteps of Divine Providence, in the Building of a
very large Hoipital, or rather a Spacious College, for charitable
and excellent Uses: And in the Maintaining of many Orphans,
and Poor People therein; at Glaucha near Hall, in the Dominions
of the King of Prussia, related by the Reverend Augustus Her-
mannus Frank, Professor of Divinity, and Minister of Glaucha
aforesaid,

Would wish I'd done at first.

98.

*Obj. Yet surely Prodigality
a third Fault you may find.*

*Ans. This Crime shines not in Charity,
while Lowly to the Mind.*

So long as I'm inclin'd
To keep my Spirit low,
No base Crime of this kind
To Poor Ones can I show.

99.

Niggardlinels to CHARITY

is contrair in defect ;

But never can Prodigality
fair CHARITY affect.

Thar Crime you may suspect
When you your Lusts do feed ;
But ne'er when you direct
Your Alms, to such as need.

100.

Obj. Tho' to excess in CHARITY,

*you will not give the Name
Of hateful Prodigality,
yet surely you're to blame,*

*Since all Men you defame
For Sordid Carleßness,*

*Whereof you may think shame,
And let the Poor have less.*

101.

*Ans. For Prodigality we have shown,
it can have no Place here,*

*Through Carleßness it is well known,
they're few that help the Poor.*

If

(6)

If *Merit* still we fear,
Pride and *Vain Glory* flee,
 Through **CHARITY**, I'm sure,
 No Danger there can be.

102.

Of these *Three* could I blameless be,
 when all my *Alms* were shown,
 I know **CHRIST** would not challenge me
 for having too much thrown
 On Objects, who were known
 Poor Persons and distressed;
 If nothing but my own
 I shall be found to waste.

103.

Obj. It seems you'd have *Mens* give away
 all they have, to the *Poor*?

Ans. *Mens* earthly Hearts a Bar will lay,
 and stop all Danger here.

Howe'er there's none need fear,
 That he will break his Word,
 Who has left us such sure
 Engagements on record (a).

104.

Obj. Perhaps he'll keep his Word; but that
 may prove when *Death* is past.

So I must beg from others, what
 I to the *Poor* did cast?

Ans. Your Sin encreases fast,
 In thinking that Perhaps
GOD may be true at last,
 Beware of after Claps.

I 2

105. This

If

(a) See Pag. 49. at Letter (b);

This clearly shews your Faith is scant.

I pray you now begin,
And try if GOD will let you want,
while mortifying Sin.

In Heav'n when you're within
Such Payment you'll receive,
As that your nearest Kin
No more could wish or crave.

106.

*Obj. But when I lavishly throw
mine own among the Poor,
May not CHRIST justly make me know
what Poverty means here?*

Ans. 1. Since GOD doth you assure
That you shall never lack (a),
Will you presume to fear
That he'll his Promise break.

107.

Ans. 2. What you by lavishly mean,
I cannot well perceive,
Unless you do it to be seen
of Men, and Praise receive.
For while you chiefly crave
GOD's Glory, and that poor
Men more Relief may have,
GOD will not fail, I'm sure.

108.

Oh who can all the Favours count !
which lib'ral Men attend :
All humane Reck'ning they surmount ;
Yea, they will never end.

How-

However, I intend,
While having Time and Place,
Still highly to commend
This GOD-resembling Grace.

109.

The Lib'ral Person shall be blest (a),
kept from his Enemy (b):
In Sickneſs when he lies diſtreſt,
by GOD he'll eaſed be (c):
From Troubles all ſet free (d):
All heinous Crimes forgiv'n (e).
Through Chriſt, whom he doth eye
At length receiv'd to Heav'n (f).

110.

Heav'n's Fore-taſtes in this Life he's have,
GOD's Graces all divine,
OBEDIENCE, **R**ESIGNATION, **L**OVE,
FAITH, **H**OPE, a **H**UMBLE MIND,
GOD's **F**EAR in him will ſhine;
Thoſe Trifles which we prize:
Love to the Poor'll encline
Him wholly to deſpise.

111.

Since then ſuch Motives as are nam'd,
can move wiſe Men to give,
Sure lib'ral Men can not be blam'd;
but while we Mortal live
Our earthly Hearts will grieve
To let the World ſlip.
This Charity'll mulchieve,
And make us keep the Grip.

112. What

(a) Pſa. 41. 1. (b) Pſa. 41. 2. (c) Pſa. 41. 3. (d) 41. 1. (e)
ibidem (f) Mat. 23. 34. 46.

112.

What tho' your Bounty make you be
scrimped in Things below?

What Loss, when for such Trifles ye
in heavenly Graces grow?

Oh! could I make you know!

What Pleasure GOD doth take,

When to all Men you show

How *Mary's* Choice you make.

113.

But as you know already I

enquir'd, When did you see

The lib'ral Soul in Want to ly,

When GOD did not supplie?

Sure this can never be:

For our most faithful LORD,

Can as soon cease to be

As he can break his Word.

114.

Try this, ²The Morning sow thy Seed,

(hereby I understand,

To hungry Persons deal thy Bread)

at Even hold not thy Hand :

When Cloth thou canst command,

From Cold the Poor Defend,

He who rules Sea and Land,

Will pay thee in the End.

115.

But yet, perhaps, thou fears to want

before that Payment come :

This clearly proves thy Faith is scant:

I pray thee trust him some,

From whom all Good Things come.

On

On him, with whom thy Soul
Thou'lt Trust, it doth become
Thee, all things else to roll.

116.

To pay he promist; canst thou doubt
him to be *False* or *Poor*,
Weak Ignorant, or yet without
what can be needful here?

He's *True* and *Faithful*, sure,

A *Rich* and *Faithful* LORD, *powerfull*

Wise, *Loving*, *Tender*, *Dear*.

Trust him, he'll keep his Word.

117.

His Word keep certainly he must;

for it he cannot break:

He being *Faithful*, *True* and *Just*,

his *Promise* you may take;

For he'll not let you lack

So long as you live here,

But *Payment* he will make

Of all you give the *Poor*.

118.

How soon he breaks his Word, be sure;

his God-head he'll deny:

The greatest Sum you lend the *Poor*,

he promises to pay.

If any ask you why

So sparingly you give?

Your Answer should be, I

Do not his Word believe.

119.

For some small Thing I'd be content,

tho' lost, to let it go:

But

But OH ! it doth my Heart torment
great Sums to hazard so :
For certainly altho'
You'll say I have his Band ;
Yet ere I hope for two,
One Bird I'll keep in Hand.

120.

That that's the Language of thine Heart,
thy Carriage proves most clear,
With Earthly Trifles thou'lt not part,
tho' GOD's Word makes thee sure.
Yet still thou thinks, I fear
GOD from his Word may slip ;
Than to be Loser here,
I'll rather keep the Grip.

121.

Obj. But yet you cannot me assure,
that I should give so much.

Ans. My Answer shall be short and clear,
Excess thou cannot touch
Those Rules observing, which
are mentioned before

Verse 13.

But thousand,thousand Rich
Defect will bar from Glore (a).

122.

Let thy own Conscience tell thee here,
which is the safer Side ;
But chiefly since thou knows, I'm sure,
while here thou doest abide,
Thou'rt rather apt to slide,
With Love to Things below,
Then them to Men beside,

Through

Through Carelessness to throw;

123.

Since the whole Hazard here thou sees,

upon one Side doth ly,

Good Counsel should thee not displease:

then I advise thee, Try,

And on GOD's Word rely,

Which shews thee, thou's not lack

To help the Poor who cry,

Ev'n tho' great Sums thou break.

124.

Obj. Some worldly Wretch may jestingly

say, Let that idle Man

Spend his own Breath; for my part he

shall end as he began:

When he's said what he can

To Rich or Poor I'll not

Give, what with Pains I want,

Or from my Parents got.

125.

Ans. As when that King Instruction

refus'd, the Prophet said,

I know GOD to Destruction

bath thee determined (a).

Who flights fair Warning made:

But wouldst thou turn, I say,

The Payment might be had,

Would make thee rich for ay.

126.

Couldst thou believe he'll his delay

make up with Annualrent;

Nor six nor ten expect thou may,

K

for

for hundred by thee lent
 But for each one thus spent
 An hundred shall be told:
 Yea, to give thee Content,
 Heav'n's Glory thou's behold:

127.

As Charity's the pleasant Fruit
 of Christ's Love shining here;
 In some Sense 't may be term'd the Root,
 of's Verdict sweet and clear,
 Which lib'ral Men shall hear

At the great Judgment Day,
COME BLESSED ONES DRAW NEAR,
AND WITH ME EVER STAY.

128.

To this the LORD bring you and me;
OUR ERRORS all correct;
OUR HEARTS from Wordliness keep free;
OUR FRIENDS the LORD protect;
OUR FOES let us affect,
OUR GRACES, LORD, excite.
OUR PRAISES let's direct
To FATHER, SON and SP' RIT.

AMEN.

ADAM'S

Adam's Dream :

O R,

*A clear Account of ADAM'S
Fall and Recovery.*

Under the Emblem of a Dream ;

Wherein Shines Brightly,

- I. The Egregious Folly and Ingratitude of *Adam*.
- II. The Stupendious Mercy of *GOD* to him, compared with his just Severity toward the *Fallen Angels*.
- III. The Adorable Wisdom of *GOD*, appearing in his Redemption, infinitely exceeding the highest Reach of all created Understanding.
- IV. The unspeakable Happiness of the Elect.
- V. The doleful Misery whereunto the Reprobate have inexcusably and willingly plunged themselves.

In Form of Dialogue. Divided into two Parts.

The Dialogists being,

In the Former Part,

1. *GOD*. 2. *Adam*. 3. *Eve*. 4. *The Serpent*.

In the latter Part.

1. A Supplicant. 2. *CHRIST*. 3. Two Debauchees. 4. A Moral Man. 5. A true Convert. 6. A Reprobate. 7. A glorified Saint. 8. Satan.

By a true Son of the Church of *SCOTLAND*.

Edinburgh, Printed by Robert Brown 1718.

Adam's Dream :

OR

A clear Account of A D A M 's
Fall and Recovery.

Under the Emblem of a Dream :

Whence Shines Brightly,

I. The Heroic Folly and Ingratitude of Adam

II. The stupendous Mercy of GOD to him,

compared with his just severity toward the

fallen Angels.

III. The Adorable Wisdom of GOD, appearing

in his Redemption, minutely extending the

highest Reach of all created Understanding.

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1. A Supplicator. 2. CHRIST. 3. Two Dis-

patches. 4. A Moral Man. 5. A true Convert. 6.

A Reprobate. 7. A glorified Saint. 8. Satan.

By a true Son of the Church of SCOTLAND.

Edinburgh, Printed by Robert Gordon 1715.

TO THE
 READER.

Courteous Reader,

THE Gospel Marrow, tho' here represented
 Under the Emblem of a Dream ; yet know,
 It is no Fiction, nor by Man invented :
 For Love and Wisdom Matchless it doth show.
 Amazing Love made GOD's own Son to go
 From Heaven to Earth, that he might Man become,
 And all the Grief and Torments undergo,
 GOD's Justice could inflict, as Sinners Doom.
 Of Wisdom and of Knowledge here the Depth,
 All Lines created doth outreach so far,
 That they no Ground can touch, but still must keep
 At as great Distance from't as first they were,
 Tho' Angels, yea all Creatures, that are
 Endu'd with Reason, had been call'd to find,
 How Sinners could stand safe at Justice Bar,
 They'd seen no further here than one that's Blind.

ADAM'S

TO THE READER.

Courteous Reader,

THE Gospel Marrow, the best represented
Under the Emblem of a Dream; yet known
It is no Fiction, nor by Man invented:
For Love and Wisdom's Minchiefs it doth feed
Showing how made GOD's own Son to go
From Heaven to Earth, that he might Adam become
And all the Grief and Torments undergo
GOD's Justice could inflict, as Sinners' Doom.
Of Wisdom and of Knowledge here the Depth
All Error crested doth overthrow to fear
That they no Ground can touch, but still must keep
As a great Distance from't as fast they move
The Angels, yea all Creatures that are
Forthwith Reason, had been called to stand
How Sinners could stand safe in Justice Bar,
They'd seen no further here than one that's Blind.



ADAM'S DREAM.

The first PART.

ADAM. Could I but esteem this sincerely a Dream,
 a pleasant Dream, sure, it would be.
Methought, God did take my Rib, and did make
 a Woman, a helper for me.
 Who with me might share in Comforts and Care.
Methought then, what I look upon,
 And clearly behold, I prise above Gold,
 Flesh of my Flesh, Bone of my Bone.
Methought, That the Change befell me, was strange,
 when from me, but one single Man,
 A Woman did spring; whose Fruitful Offspring
 the Earth to replenish began.
Methought, I grew Vain, to find, without Pain,
 just now my self multiply'd so,
 While being alone, and no more but One,
 thus to be made instantly two.
Methought, I began to speak to her then,
 such Words as you'll presently hear.
Methought, She reply'd, as if she had spy'd
 me Acting Love's Passion most clear.
 I spy'd then, *Methought*, a Serpent, who sought
 us Treach'rously both to deceive:
 And who without faill 'gainst both did prevail.

sad Fruits then, *Methought*, I perceive.
 For GOD, *Methought* sure, made all of us hear
 the Sentence to each which belong'd.
 Yet when I observ'd, what we had deserv'd,
Methought, There was none of us wrong'd.
Methought, I did quake till he again spake,
 and sweetly my Spirit did Cheer,
 God then, as *Methought*, Salvation unsought,
 made stranger through Christ to appear.
Methought, I believed ; For Sin tho' I griev'd,
 yet truly such News made me glad.
 I'll tell going back, what ev'ry one spake ;
Methought, I began first, and said,
 Gold, Jewels, or Stone, so pleasant there's none,
 which I to that Face can compare,
 What ever might please most curious Eyes,
 stamp'd is on that Countenance fair !
 Come hither my Love, my beautiful Dove,
 'bove Earthly Things all, I thee prize.
Eva. What ! Where am I now ? Can you tell me how
 I came here ? I'm in a surprize !
 How call you that Light so gloriously bright ?
Adam. The Sun 'tis, Names do not ask more.
 'Twould prove a hard task, Names of all to ask,
 you see, which you saw not before.
 But ask how we's Raise the glorious Praise
 of our great Creator and LORD ;
 We cannot admire sufficiently here,
 the Favours he doth us afford !
 Heaven, Earth, Sea, and Air, with pleasures most rare,
 all these he makes jointly affect us,
 Tho' Foes we have none ; yet these ev'ry one,
 he makes still conspire to protect us.

Fowls;

Fowls, Cattle, and Fish, yea all to our Wife
are clear, when we call, to attend us.

Flow'rs, Plants, and all Trees do strive us to please;
so nothing there's here to offend us.

OH! Then let us sing Praise to our great King,
who made us such singular Creatures;
With Heart, Lip, and Life, let us Man and Wife
Praise him, for our Excellent Natures !

Eve. Man? Have I a Being, Or Dream I? But seeing
from nothing, no Dream can proceed,
This makes me esteem, that tho' I but Dream,
some Being I must have indeed.

Since Being I have; yet who the same gave,
Man, thou must unto me declare.

Adam. Of one Rib of mine, God's Power Divine
created thy Body so fair :

A Spirit most pure, and innocent sure
he thereto join'd; when Breath of Life
He breathed on thee, and gave thee to me
as *Helper, Companion, and Wife.*

Eve. Wherein would you've me a Helper to be?

Adam. In ev'ry Thing I stand in need:
But all Things before, to Praise and adore,
that Blest one from whom we proceed.

Eve. When once we've ador'd our Master & LORD;
who shews so great Love in regarding
Such Creatures as we, dear Love, I'll go see,
and View the Delights of the Garden.

My Senses complete find Objects most meet,
here's Flow'rs Odoriferous; all which
Both my smell and Sight do greatly delight,
all most pleasant are to my Touch.

As I go along th' Harmonious Song

of Sweet singing Birds doth me please ;
 Those Various Fruits, my Palat which suit :
 present themselves all to mine Eyes :
 My Time not to waste, what Fruit shall I Taste?
 A numberless Number I spy :
 Of Fruits of each kind are here to my mind ;
 now which of them all shall I try ?

Serpent. Fair Lady, great Queen, yea Empress I mean,
of this World pleasant and fair,

I wish you much joy, may nothing annoy,
or breed the least Trouble or Care ;

T'your Husband or you ; but may we all bow
most humbly to both your Commands,

As GOD hath appointed, since he has annointed
you Lords o'r the Works of his Hands.

Eve. Some strange thing I hear, tho' I need not fear,
what Species of Creature art thou ?

Sure thou'rt not a Brute : For all such are Mute ;
whence comes thou ? From Heav'n to us now ?

Serpent. No, Madam, I'm one Subject to your Throne,
your Servant by GOD I'm ordain'd ;

A Brute I'm by Nature, a reasonless Creature :
tho' now a strange Gift I've attain'd.

Eve. A Brute, and yet Talk, without Feet to walk,
Oh ! here's a Mysterious Riddle,

T'would rather seem fit, a Man should thee knit,
and ty about's Loins as a Girdle.

How'er let me know, to whom thou doest owe
that strange Gift which here thou dost mention ;

Hast thou't from Abroad, or from the great God,
or from thine own subtile Invention ?

Serpent. This Gift I have got, great Madam ; but not
as a singular Favour from G O D.

Nor from n^other Creature : But using my Nature
with Prudence, while gliding Abroad.

For quietly creeping, as if I'd been sleeping ;

some beautiful Fruit I did spy

Hang on a fair Tree, which pleased mine Eye ;

some part whereof then I did try.

No sooner I tasted, but well was I feasted,

to understand then I began,

And reason most clear, as now doth appear,

yea, to speak and walk as a Man.

Now since that rare Fruit on me a poor Brute

has made such a Change for to shine ;

The Change might be seen on you, Mighty Queen,

could nothing come short of Divine ;

If you would but try, even as you see I

without any Danger have done,

I pray you but taste one Apple, at least,

a wonderful Change you'll find soon !

(Tree ?

Eve. Pray come let me see, where grows that fair

Serpent. Yes, Madam, I'll presently show

In midst it doth stand : If you me command

some Apples I'll down to you throw.

Behold this is it ; so if you think fit,

I'll Climb now, and pull you some Meat.

Eve. Oh ! That's the very Tree, the Fruit whereof we

are strictly Forbidden to Eat.

Serpent. Yea has the Lord laid Charge on you, and said

of ev'ry Tree you shall not pull ?

Eve. We've Liberty here, and need not forbear

from any Tree, choose which we will :

Save only this one, which stands here alone,

in midst of the Garden : The Tree

Of Knowledge of Good and Evil ; indeed

here we must not Eat, lest we die.

Serpent. Tea, you need not fear; his Love is more dear
to you ward, such excellent Creatures,
Whose Souls he's made shine with Graces Divine,
faces with Majestical Features,
Importing such Aw, ov'r Brutes, as might draw
both Rev'rence, Obedience, and Fear:

Threats he you shall dy that Fruit if you try?
he means not so, you may be sure.

Tush, that's but a Word, for well knows the LORD,
it is the high Way for to make

Your Knowledge to grow, even little below
his own; of this Fruit if you'll take.

Tea, can you suppose, the LORD would disclose
such Kindness and Wisdom, in forming
A Species of Creatures of excellent Natures;
to make's Pow'r shine in deforming,

And ruining them? No, he has the same
kind Bowels, without Peradventure:

He'll not let you slip for ev'ry small Trip;
the Apple's most pleasant; Then Venture.

Eve. I know the Lord's good, & therefore the Food
not only that's needful for Creatures,

But Comfort can bring: Yea more every thing
convenient can be for their Natures,

He freely bestows. Now that Fruit which grows
here, not only pleases the Eye;

But also makes Wise: Which all know that tries
as in thee, for Instance, I see.

So then speaking Brute, come reach me some Fruit.

Serpent. Here Madam, 'tis at your command?

Eve. Dear Husband, you're here, sure you would
could I make you well understand

(admire,
The

The Force of this Fruit, which has made a Brute
not only to speak, but with Reason.

OH sure 'tis most sweet! and therefore 'tis meet
to eat it, for now 'tis in Season. (here,

Adam. Those Reasons so clear, by thee mention'd
and likewise by that speaking Brute,

Has made me to take thy Counsel, and make
a Trial with part of this Fruit.

'Tis sweet I confess, but OH yet alas,

I blush now while I look upon

Thy Nakedness vile : and in the mean while,
with Blushes thou'rt all overgone!

OH now what Course shall we take? If God call,
our Nakedness he will discover. (lieve's,

Eve. Those broad Fig-tree Leaves will quickly re-
and all our Shame perfectly cover.

Some Aprons let's make, and to our selves take :
in some private Place let's abide. (now

GOD. Where *Adam* art thou? (*Ad.*) When I heard thee
being naked, my self I did hide. (been bold

GOD. That News who thee told? OH hast thou
to eat of the Tree I forbade ! (have

Adam. The Woman thou gave did eat, and would
me likewise to eat ; for she said,

'Tis sweet, and 'tis good, 'tis pleasant for Food ;

'tis proper to make Persons wise. (done ?

GOD. Come Woman, tell soon what's this thou has

Eve. That Serpent, before thee which lyes,

He did me beguile. (*GOD*) Thou Creature vile,

since thou hast done this, thou art curst

Above Cattle all, and evermore shall

on thy Belly go, and lick Dust ;

And also 'twixt thee and the Woman shall be

(as

(as likewise 'twixt thine and her Seed)
 Still Enmity fierce : His Heel thou shalt pierce,
 and it again bruise shall thy Head.
 Now Woman, because thou slighted my Laws,
 and broke them when Pleasure thou sought,
 Thy Joy into Woe exchanged shall go ;
 with Grief thy Birth forth shall be brought :
 To thy Husband's Empire shall be thy Desire,
 and he over thee shall command.
 OH *Adam* ingrate, whom I did create
 the principal Work of mine Hand ?
 Since thou didst not fear thy Wife for to hear,
 when proudly my Laws she did trample,
 And eat of the Tree forbidden by me,
 then didst thou imitate her Example :
 The Earth for thy Sake, I cursed do make,
 Thorns it and sharp Thistles shall bear :
 Thy Brow it shall sweat to furnish thee Meat,
 while thou an Indweller stays here :
 Off th' Herb of the Field, which I'll make it yield,
 thou daily shall furnish thy Food,
 Until, as thou must, thou turn to the Dust,
 whence I at first made thee proceed : (Heart
 For Dust as thou art; (which Thought thy proud
 should low keep and all thine beside) (mourn,
 To Dust thou shalt turn, this should make thee
 for thy base Rebellion and Pride.
 Since thus you have done, go both, get you soon
 out of this fair Garden of Pleasure, (ther
 Where you may consider betwixt your selves, whe-
 ye've gain'd now, or lost a rich Treasure.
 Go, Angel, be sure, the Gates be secure,
 fast bolted 'gainst both these two Creatures ;

To keep them in Aw, thy flaming Sword draw;
with Point thereof toward the Traitors;
That so Man nor Wife the fair Tree of Life,
hereafter may ne'er see nor tast:

This I thee command, the Sword in thine Hand,
cause't every Way shine clear with Haste.

Eve. Dear Husband, alas for that doleful Case
which now I have brought you into,

My self, and our Seed, without all Remeed!

alas, alas, what shall I do!

OH! could you be freed, and yours who succeed,
no Hazard what Torment or Pain

Upon me might fall, for I merit all,
tho' miserable I should remain.

Adam. Alas my dear Heart, you're guilty in part;
but far, far more guilty am I!

Alas I was mad, more Knowledge who had,
so heedlessly thus to comply!

For when I consider the Mercies together
the great GOD upon me did heap,

which I have lost all, now by this sad Fall,

I cannot but bitterly weep.

He not only did, when I had lien hid

in Nothing's dark Dungeon so long,

A Being grant me; but sensible too,

and Right to know clearly from wrong;

A Life he confer'd, which made me, (compar'd
with Sun, Moon and Stars, Earth and Sea;

Yea, and the bright Heaven, which we see; & even,
all Bodies) preferred to be.

A Body of Dust he gave me, which must

be daily sustained with meat;

Gave Stomach to take, he left me not lack

Digestion

An easy Command since I had at Hand,
 in the Garden created by GOD,
 Such beautiful Trees as pleased mine Eyes,
 which sav'ry Fruits richly did load.

A singular Tree he gave unto me,
 in dear Love to me and my Wife:

But through the Desire I had to aspire,
 now have I lost that Tree of Life.

O should I recount his Favours, they'd mount
 to more than the Hairs of my Head:

Yet all I did slight, and to my poor Might,
 I did him dishonour indeed.

But why should I seek, my Sorrows to eek,
 rehearsing the Loss I've drawn on,

On self, Wife and Seed, who all, but Remeed,
 still under his Vengeance must groan.

Whether Folly most clear, or Ingratitude here,
 shines brightest, 'tis hard for to judge.

I Rebel did slight GOD's Kindness most bright;
 nor know I this Night where I'll lodge:

I'm foolish indeed in speaking of Seed;
 GOD's Threatnings, I'm sure, will have Place.

He will not delay, who threatned, *The Day*
thou eats, thou shalt die in Disgrace.

What's here meant by Death, I know not, if Wrath
 he intends now, or Annihilation:

The easiest, sure, is dreadful to hear!

O greatly would I fear Damnation!

Were't not that I find some Hopes in my Mind,
 his speaking of Seed makes me catch:

All these are but Scores; GOD Sinners abhors:
 for on them his Justice doth Watch.

Tho' we should beget Seed early or late,

his Vengeance hangs over us still ;
 Tho' he let us live, to sorrow and grieve,
 sure, he'll plague us what Way he will.
 Sin having us spoil'd, our Blood is defil'd,
 so that our Seed cannot be pure ;
 But must undergo such Vengeance and woe
 as we our selves still must endure.
 Abs and woes me ! what, what shall we do ?
 we're utterly lost and undone. (Seed
 Eve. Some Hopes this may feed, that he said, My
 that curst Serpent's Head shall bruise down.
 A Serpent, a Devil, some Angel that's evil,
 no Doubt, has inspir'd it to speak ;
 Hence then we may find some such who have sin'd,
 sent down here their Lodging to seek.
 And this being so, no Doubt, GOD doth know
 we, who could not this understand
 (As being secure, having nothing to fear)
 unguarded must be on that Hand.
 Compassion therefore, (whereof he has store)
 him to pity us will encline. (up,
 Such Thoughts to my Hope, gives Wings to flee
 expecting rich Mercy to shine. (we
 Adam. What Hope can there be, since Justice says,
 who're Guilty, must both suffer Death ?
 Eve. Tho' Death we deserve, yet God can preserve
 us from the Deluge of his Wrath ;
 In Ways of his own, to us, tho' unknown,
 since infinite Kindness and Strength,
 By Wisdom directed, Means can have affected
 for rend'ring us happy at length :
 For well may we trust, since GOD who is just
 has not struck us with present Death :

In that he us spares, hereby he declares,
 there's some Way to free us from Wrath ;
 For instantly dead we'd sunk but Remeed,
 if some Ground of Hope he had not
 Allow'd us to have, that us he can save,
 and clean make from our filthy Blot :
 For if't to him seem fit, he can redeem
 our lost Souls, tho' we know not how.

Adam. Where thy Hope aspires, my ardent Désires
 concur : But yet Reason says now,
 If e'er we be blest, our Sin must be first
 clear pardon'd, while Justice remains
 Unsatisfied still ; or else for the Ill,
 when full Satisfaction it gains.

Choose we the first Way, a Spot this would lay
 upon the pure Justice of GOD.

The second if we choose, then we must see
 what Payment can clear this great Load ;
 Or a positive Price, when friendly Advice
 Discharges all Suff'rings and Blood,
 Or both these unite to make it complete,
 and thus Merit every Thing good.

The first of these two, no Creature so
 can satisfy Justice most pure ;

Since all can be giv'n in Earth or in Heav'n,
 are GOD's own already most sure :

Yea, tho' they were free, yet worthless would be
 still when with strict Justice compar'd.

But them if we join, that Justice divine
 may cleared be, it must be declar'd ;
 Whose Suff'rings and Blood can merit that Good ?
 if such as the Sinner can shed ?

Or that which may flow from Creatures more low,

Sheep Bullock or Goats richly fed?
 Or, *Thirdly*, which some rare Person o'ercome
 with Love to poor Sinners might spend,
 For freeing of them from Torments and Shame,
 which constantly Sin do attend.

The first of these three the Work cannot do,
 being not only such Blood of Creatures,
 As were, when shed forth, of very small Worth;
 but more the base Blood of vile Traitors.

The second's unfit, as not infinit
 in Value: Nor having Relation
 To any who sin'd; but diff'ring in Kind,
 as reasonless made by Creation;
 Which since that it can not sin as a Man,
 so no Satisfaction by Pains,
 For Sin can it pay; and therefore, I lay,
 the third Way now only remains.

This third must declare some Person most rare,
 who can us, base Sinners, redeem;
 (Since none of the two forenam'd can do so)
 else utterly lost we do seem.

Such Person to find, would trouble the Mind,
 of all under GOD who depend:

Twelve Qualities he must gifted with be,
 which here to shew I do intend.

1. *First*, certainly he must capable be,
 still perfect Obedience to mind. (Nature.
2. *Next*, Suffer for Traitors. (3.) Then in humane
4. in that very Nature which sin'd:
 Not newly cleared, but clear propagated
 from us, the first Woman and Man.
5. Pure, spotless, and free from Sin must he be.
6. Yea, his own Disposal at than.

7. Approved of GOD ; or else all the load
of Suff'rings, he could undergo,
Would nothing avail ; his Project would fail,
and we'd be o'rwhe' med with Woe.
 8. So ravish'd with Love to Worms, as might move
him willingly to condescend
To make, by his Passion, full Satisfaction,
for all wherein we did offend.
 9. Most Prudent, and Wise, fit Means to devise ;
how GOD's Honour might be repair'd.
 10. So powerful too, that no Enemy
could stop any part of's Reward.
 11. So Rich as to pay what Justice could lay
to our Charge, or that of our Seed,
 12. Whose suff'rings held forth an infinite worth,
which infinite Justice would need.
- Here only I touch some Qualities, which
as necessary we would esteem,
For that Person who from Sorrow and Woe
which we deserve, could us redeem.
But yet that more clear my thoughts may appear,
whosoe'er would Sinners redeem ;
Some Qualities he must have, which agree
with Men ; but improper would seem
Of GOD to affirm ; some likewise most firm
Perfections belonging to GOD,
Which highly transcends Mans Nature, and tends
GOD's Praise to make famous Abroad.
Some, 3^{dly}, Which can of both GOD and Man
be jointly affirmed : But here
By Man understand when come from the Hand
of GOD, while in innocence pure,
First, Who would not offer t' obey, and to suffer,

(to neither of which GOD can submit)
 Should he think, or Dream, lost Man to redeem;
 beside the Mark clear he would hit:
 For Reason most bright it gives us this Light,
 whom a positive Price could not free,
 That shedding of Blood were the only Remeed,
 by which such redeemed could be.
 Next, 2dly, He, who in any Degree,
 comes short of *Pow'r, Wisdom or Love,*
 Or *Riobes* to pay, what Justice could lay
 to Sinners Charge, useless would prove
 For such a hard Task. If yet you shall ask,
 Ques. *Were we not made Perfect in all?*
 Ans. In finite Degree, but infinite we
 Perfection could not have at all.
 Now only a flight of infinite height
 of *Wisdom, Pow'r, Riches, and Love,*
 Could perfectly clear straits infinite here,
 which infinite Justice could move,
 Then of the third kind some few I shall mind.
 First, Such of all Sin must be free,
 Next, At's own dispose. And, Lastly, to close,
 approved of GOD he must be.
 And thus to be brief, who could give relief,
 (when I have said all that I can)
 To free's from our load, the *Perfections of GOD*
 must have, with the *Weakness of Man.*
 But where shall we find a Person so Kind,
 so *Powerful, Prudent and Rich,*
 Where *Qualities* all, and *Perfections* do fall,
 Heav'n, Earth, nor Hell, cannot yield such,
 For granting these three search'd by us could be,
 of Persons we'll find but three kinds,

(Either

Either Persons Divine, whose Glory doth shine
most brightly ; or else humane Minds :

The third kind I shall Name Angelical,
(whether Devils; or Angels in Glore)

But none of these three thus vested can be,
in Manner now mention'd before.

GOD cannot Obey, nor suffer I say ;
nor could he from us two proceed.

Nor, 2dly, Can ever any meer Man
from us two descending ; whose Blood

Is tainted with Sin, ever after begin
to be perfectly sinless and pure,

Nor such a Price Pay, GOD's Wrath to allay,
as Pardon to us could procure.

Nor possibly can an Angel be Man :
yea tho' by Creation he should

An Angel be made, with our Nature clad;
descend from us no ways he could.

Yea Angel, or Man, should he venture then
to grapple with the Justice of GOD,

When Sin did surround him, God's Wrath would con-
and prove an insupportable load. (found him,

Here clearly I spy, Blocks mighty to ly,
so mighty, as I can conceive,

No possible Way how we Sinners may,
Heav'ns Favour ever hope to receive.

Eve. Dear Husband, I pray, take heed what you say,
let's no more provoke GOD to Wrath ;

Who, had he concluded us to have excluded
from Mercy ; would've struck us with Death ;

Immediately when we sinned : Even then
strict Justice would not have us spar'd,

But that he delay'd his Wrath when we stray'd
from

from Duty, hereby he declar'd,
 Some way might be found how Grace might abound
 to Sinners, who Vengeance deserve.
 His saying indeed that I shall have Seed,
 makes't clear he has Love in reserve,
 And yet does intend (tho' we did offend)
 to make his Rich Mercy to shine
 Most brightly and clear, without the least fear
 of sully'ing his Justice Divine.

Tho' we cannot see what Methods may be ;
 by never erring Wisdom intended,
 Whereby it may please him, us to release
 from Justice, so highly offended ;
 No Marvel, we're sure our Sights not so clear,
 th' astonishing draughts for to spy,
 Of Wisdom so bright, whereof a full Sight,
 seen can be by no Mortal Eye.

GOD. Poor *Adam* I see sad Sorrow drives thee
 upon the very Brinks of Despair ;
 Repentance me pleases ; thy doubting displeases,
 and hides my Perfections most rare.
 Wrath tho' thou deserve, yet wilt thou observe,
 thy Crimes will be crown'd through distrust,
 By this, thou denys my Wisdom, and crys
 Mercy I cannot shew; being just.
 Couldst thou but believe, I could thee relieve
 by rare Means, transcending the Thought
 Of Angels or Men : My Glory should then
 about to thy Comfort be brought,
 Tho' *Powerful, Just, and Wise* I'm, yet must
 my *Strange Work Still Judgment* you call,
 But *Mercy* most bright's my chiefest Delight,
 Sweet *Mercy* I Love above all.

Love being my Name, and Nature ; the same
draws Mercy from me, by a Sentence,
In Favours of such Poor Sinners as touch
me, by a firm *Faith* and *Repentance*.

Fair Objects these make, and fit to partake
of Mercy, through the Woman's Seed :

But Mercy I can allow to no Man
offending, without these indeed.

If Sin doth thee grieve, and thou do'st believe,
my Wisdom will find out a Way

My Justice to clear ; then thou may be sure,
my Mercy will guard thee alway.

Adam. This wonderful Love me cannot but move
a Rebel, who 'gainst thee in Field
Presum'd to take Arms ; such ravishing Charms
of Kindness do force me to yield.

To Lucifer I find not thou didst cry,
O Lucifer where art thou now ?

But being most just immediately thrust
him, yea, and his 'Complices too

From thee ; when to Sin they once did begin,
then past thou that terrible Sentence,

From Heaven go to Hell, and there ever dwell,
without any Room for Repentance.

First, When I mind they were not made of Clay
as I'm ; but of Heav'nly Extract.

Next, How thou, O Lord, each one of them stor'd
with Power, yea and Wisdom to Act,

So as for to raise more highly thy Praise,
than Millions like me could have done.

And, *3dly*, How all Pow'rs meer natural
they keep still ; as yet may be seen.

And, *4thly*, How Christ could've purchast them rest
and

and for their Fall Pardon from thee,
 In paying a Price, which by thy Advice,
 could as well have fre'd them as me.
 Yes Millions of such thy Glory could much
 more highly have rais'd than one,
 And all his Off-spring : Yet thou blessed King
 past by them, and fre'd me alone !
 LORD, when I consider all these things together,
 which mention'd are lately above,
 Such Thoughts from my Heart can never depart
 until it be fir'd with thy Love.
 But how shall I prove, dear LORD, I thee Love ?
 By constant endeavours to please
 Thee with Life & Thought, Salvation who wrought
 thus for me, conform to Decrees,
 Fallen Angels who past ; but yet on me cast
 an Eye of Compassion and Love,
 All Times long before : through Grace I'll adore
 thee still for the Fruits of that Love.
 Since to be abhor'd I Merit, great LORD,
 and yet thou invites me to turn :
 In Torments most tell I'm worthy in Hell,
 (should I slight this offer) to burn.
 The offer I take which now thou dost make,
 the Terms are both easy and good ;
 I cordially grieve for Sin, and believe
 thou'lt Pardon through *Eva* her Seed.
 Praise, Honour, and Glorie be render'd therefore
 to thee, the blest Fountain of Love,
 For this blessed Seed, I know not indeed,
 how by my Words grateful to prove.
 May my Life, and Heart, each act their own part,
 and all unto me who succeed ;

Praise

Praise thee let them ay: And in their straits pray
as I them a Lesson shall read.

This *Dream* being past I waken'd at last,
and Diverse Things filling my Mind;

Made me be content here to represent
some *Speakers*, to act what's behind.

I *Supplicant* call him whom I first shall
represent, as praying to GOD,

And making request for Mercy through CHRIST,
to free me and mine from the Rod,

Deserv'd by our straying when we should be praying,
admiring and adoring his Love,

And Wisdom so great, which Plagues he did threat,
has found out a Way to remove.

As for all the rest who speak, I think best,
their Names in this Place not to Mention;

For when they appear there Names you shall hear,
their Speech then will shew their Intention.

The End of the first Part.

N 2

T H E

The Second Part.

Supplicant. **O**H Maker of all, most humbly I call,
and earnestly beg that it may
Seem good unto thee to grant unto me,
thy Spirit to teach me to Pray!
Thy Spirit most glorious whose Pow'r victorious
shines as the Elects Suporter
In Crosses, and Troubles, who Joys on them Doubles,
which gives him the Name of *Comforter*.
This Comforter dear, without whom, I'm sure,
no Good I can think speak or do,
Upon me bestow, that so I may grow
in Grace, and in Favour with thee.
Thou promised hast, therefore I request
thee, graciously now to fulfil;
And to me grant thou thy Comforter now,
that he may abide with me still:
And teach me to fear, Love, Serve, and admire,
thee for thy Mercies so great:
Which daily thou pours upon me, like Show'rs,
altho' I deserve to be beat.
Here not only I now for my self cry;
but also for all, whom I may
In Charity judge, to thee (a Refuge
from Troubles) do frequently pray.
And since thy blest Treasures are full of all Pleasures,
by Creatures that can be required:
OH cure my blind Eye, that here I may spy

all good Things that can be desired :
 Yea, let thy Perfections enflame my Affections,
 that so I 'bove all may thee fear,
 Trust, Honour, and love, and daily promote
 in all Heavenly Graces, while here.
 LORD, make me consider now seriously whether
 that Worth can be in a Traitor,
 Th' Almighty to move him dearly to love,
 while yet more filthy by Nature,
 Than Serpent or Toad, who for their Abode
 have Earth, and Dust for their Treasure.
 For such when they dy, may certainly cry,
Now ends both our Torment and Pleasure.
 Whereas that poor Worm may feel a sad Storm.
 while from the Judge, fearing this Sentence.
 CHRIST. Bafe Worm I thee tell, thou'rt worthy of
 for thou wanted Faith and Repentance : (Hell ;
 In Sin thou ran on, I saw thee undone,
 and earnestly then bade thee stay :
 I promised Rest to thy Soul, which was best,
 if yet thou would walk in my Way :
 It not I did threaten, with Stripes thou'st be beaten ;
 yet herein since I took no Pleasure,
 Till Favours might make thee Folly forsake,
 I patiently did wait thy Leisure.
 But OH yet suppose I multiply'd those,
 no Favours could make thee return :
 Nor no Temp'ral Stroke could make thee Revoke
 thy Folly : In Hell thou should burn.
 For Sin, with its Charms, these Worms keeps in Arms
 'gainst me, whom, tho' holy, yet kind ;
 My Expostulations they count Recreations
 Yea furiously they are inclin'd,
 Themselves

Themselves out of Breath to run upon Death,
 nor dreaming that Death can be near ;
 As by Force or Might, grim Death they could fright,
 or thus put him Off with a Jeer :

So one doth begin, his Neighbour to sin
 perswading, a Sport for to make.

Debauchee. *What think ye, my Brother, (let's counsel
 (each other)*

our Pleasure may we not here take ?

A GOD if there be, such Faculties he
 created us not with in Vain :

Then may we drink, whore, yea rather, when poor,
 Rob, Steal, and Lie, than poor remain.

Long leal, and long poor, we commonly hear ;
 and usually find to be true.

Let Creditors crave, a Man's part I'll have,
 while here I live. But what say you ?

Another Deb. I with you agree, I cannot but see,
 I have the same Inclination :

As Nature can speak, it moves me to seek
 its own most firm Preservation.

When Providence brings unto me such Things,
 as can my Contentment encrease :

I'll neither be blind, nor yet my Hands bind ;
 nor, like a Fool, live in Distress.

Who ever he be, that's Neighbour to me,
 if any Thing to him belong,

Which pleases me well ; tho' it I should steal,
 I'll have it by Right, or by Wrong.

I'd rather his Loss, than have such a Cross
 as I have, before it be mine.

When fervent Desire me burns like a Fire,
 to free my self I do encline.

Perhaps

Perhaps you will say, I take the wrong Way,
 I might have had it for a Price,
 That Price will do good, when I have more Needs,
 my Conscience is no ways that nice.

For Stories they tell of Heav'n, or of Hell,
 I'll quit no present Enjoyment :

Tho' true they may be, they're far off, we see :
 But Mirth's the sweetest Employment.

With Mirth, while I live, my Sp'rits I'll revive ;
 sweet Pleasure shall ne'er be refus'd :

I'll not quit my Cause, for Bugbears of Laws,
 let whosoe'er will be displeas'd.

Moral Man. Another say, I for Zeal will not dy,
 however that dev'lish Conclusion,

Which both of you love, did all Men approve,
 would bring in a perfect Confusion.

What Way could we live, did every Man give
 his Lusts that Freedom you mention?

His Neighbours to rob, yea, murder and stob,
 each one would find some Invention.

Our Reason, which here we so much admire
 would prove a great Plague unto Men ;

With Foxes and Hares, yea Lions and Bears
 states we would change willingly then.

We've Proots of a GOD, at Home and Abroad ;
 sure this should first make us abstain

From all Things unjust : We, secondly, must
 confess, in our Breasts we contain

A principle clear ; which teaches us here,
 whatsoe'er we would wish other Men

To usto perform ; exactly conform
 to act hereunto towards them. (forgot)

True Convert. We, thirdly, need not (this here you
 such

such base Wicked Courses to take,
 So long as we trust in GOD, who is just,
 and so kind as none to forsake,
 Who still do intend unto their Lives end,
 to trust in him, and to do Good :
 Tho' Meat may be scant to Lions, and Want
 may press them : such shall have their Food.
 Be we of that Number, we need not to cumber
 our Heads with solicitous Cares ;
 Nor Spirits make sad with Thoughts which are bad,
 proceeding from diffident Fears.
 What he there does call a Man's Part, we shall,
 no Doubt, during Life here, receive,
 As sure as God's true, his Word this doth shew
 as in these Texts you may perceive (*) ;
 For still without Doubt, God's Word will hold out
 and therefore hence we may conclude,
 This is the clear Way, whereby we all may
 be sure to get every Thing good :
 Whereas all the Ways, which this Man down lays
 most highly provoke GOD to Wrath ;
 Which shews us most clear his great Folly here,
 thus madly to run upon Death :
 Tho' boldly he tell, That Heav'n, yea and Hell
 are far off; yet Warning he might
 Take from the Rich Fool, whose Mirth into Dool
 GOD chang'd in the Space of a Night.
 I bless God, mine Age is near the last Stage :
 O how might I tremble, when I
 Reflect on the Shares which Satan prepares,
 expos'd to which young Folk do ly !

Tho'

(*) Psa. 34. 9. 10, 11, 12. Isa. 33. 16. 1 Tim. 4. 8.
 1 Tim. 6. 8.

Tho' Millions of Gold down to me were told,
 if free I were, I would abjure
 That Glorious Sum, far rather than come
 in Hazards, which I did endure. (*know,*

Debauchee. *What need you say so? Since you may well*
GOD, who so great Favours on you
Has kyth'd to this Hour; he neither wants POW'R,
nor KINDNESS the same to renew:

From Hazards all he could still keep you free:
ye might be made rich with that Gold. (*well*

True Con. Such Riches would steal my Heart, I know
 from GOD, and on Sin make me bold;
 Unless special Grace within me take Place;
 which thus being slighted, when I
 Postpon'd it to Gold, GOD might call me bold
 thus tempting him Grace to deny.

Debauchee. *The Diff'rence I see between you and me;*
is that your good Things you demand,
In Hope's only here: But I would be sure,
my good Things to have still in Hand.

The Proverb is old, which I have heard told,
A Bird in Hand's worth two in Bush.
Sure this is most true: Therefore now adieu,
I'll spend no more Time with you thus.

True Conv. If ye think it fit, one Word I beg yet;
 the Judgment Day you do expect:
 Or else you have Doubt: If so, pray speak out;
 and shew why the same you reject.

Debauchee. For Answer I say, suppose no such Day;
 I run no great Hazard hereby;
 Yea more, it is clear, I make it appear,
 I'm prudent, in that I do try

The Pleasures of Time, take them in their Prime;

I'm damped with no childish Fear.
 Perhaps you'll ask me, if such a Day be,
 with what Face I think to appear ?

Appear since I must, I will not plead just;
 for that could me nothing avail.

I'll, if it be so, with Confidence go
 to CHRIST, and for Mercy appeal.

I'll say, who're thine own, were certainly known,
 such only by thee will be blest :

Good Works or yet ill, cannot change thy Will;
 all utterly lost are the rest.

Now since it was so, I needed not go
 encounter so powerful a Stream :

Since live as I please, conform to Decrees-
 thou'lt damn me, or else me redeem ;

Thou'lt therefore excuse me, who did refuse
 my dear and sweet Lusts to forsake ;

Decrees were so strong, so firm and so long,
 no Creature could one of them break :

Since then I'd no Power t'obey thee one Hour,
 shall I fear thou wilt me condemn ?

No, thou'rt not so cruel, thy Mercie's thy Jewel,
 delights thee to kyth upon Men.

I know, blessed LORD, unless thou afford
 rare Mercy, I'll be utterly lost :

But I being thine, what need I repine ?
 true Mercy can never be crost.

I'll say, blessed LORD, with Mercy thou'rt stor'd;
 of Mercy Heav'n's Chorister sings :

Sweet Mercy in Truth still drops from thy Mouth:
 rich Mercy makes Prisoners Kings.

Mercy most precious renders thee Gracious :
 dear Mercy's thy delicate Gem:

Thy

Thy Mercy's so clear, like Pearls do appear,
fair Mercy decks Heaven's Diadem.

For Mercy I cry, without it I dy:
pure free Mercy, LORD, let me have.

OH Mercy is Good! OH Mercy I need!
'tis Mercy now only I crave.

I ever the Praise of Mercy shall raise,
In Mercy I'll Triumph and sing.

Thy Mercies I love all Things else above,
great Happyness Mercy doth bring.

Thy Mercy so bright, which shines as the Light,
Eternity cannot consume.

CHRIST. I answer to this, thy Hopes thou wilt miss,
if groundlessly thus thou presume.

Thou' now thou so speak, thou'lt have Words to seek,
before me, thy Judge, when thou stands:

Then thou'lt not be bold, thy Head up to hold,
who boldly now breaks my Commands;

Thou'lt either be mute, as reasonless Brute,
or else thy speech will have no Weight.

All I will refuse, thou pleads for Excuse;
and prove that thy Life was not straight.

Then I will thee show, I do thee not know:
Thy Flatt'ring me no ways have mov'd.

The Joy thou didst take still, when thou didst break
my Law; prov'd thou no Ways me lov'd.

Three Reasons.

1. *First*, Power then thou had, what Time I thee made
away that was soon from thee thrown:

Thy playing Bankrupt, needs not make thee doubt
but justly I can crave mine own. (lay,

2. *Next*, Could'st thou but say, what in thy Strength
all that thou hadst carefully done:

Thou mightst that pretend, thy self to defend :

But yet here convinc'd thou'lt be soon.

Couldst thou not have read my Word, & have pray'd
to me, who by all must be sought ?

Couldst thou not have past one Oath which at last
thou finds now to Hell has the brought ?

The Devil he did not force Words from thy Throat
without the Consent of thy Will :

Nor could he thee force, without all Remorse
thy Neighbour to vex, or to kill.

Thou, 3^{dly}, shouldst known, as oft was thee shown,
whom I to be happy did choose ;

I choose to *Believe, Repent, and to Live*

more closely : This thou didst refuse. (ple

View wise Mens Example, who when they had am-
Assurance of Favours to come,

Yet still us'd the Mean, whereby to obtain
these Favours ; I'll Instance in some ;

Had *Jacob* no less than my Word exprefs,
when him to keep I did engage ?

Yet see with what Care he rul'd his Affair
his Fierce Brother's Wrath to assuage ?

Paul, Peter, and John, they knew every one
that blest they were now, and for ever :

Yet when did they take thy Courte, and forsake
the fair Way of Holiness ? Never.

Tho' th' Angel assur'd *Paul's* Life was secur'd,
and with him the Life of each Man ;

Yet says *Paul*, *If ye these Seamen let flee,*
you'll all be lost do what you can.

The Use of the Mean, we see here between
the Word, and Performance of G O D.

They said not we're sure, God's Word we have here,
let's

let's sport our selves, sailing Abroad.

No. They the Rops cut, as if they'd been put
to greatest straits Men could be in.

Had'st thou been as careful, a hazard so fearful,
thou'd not fall'n into through thy Sin.

Tho' *David* was sure his Life was secure,
he did not turn careless like thee:

But fled to a Cave, his Life for to save,
thou thrusts thy Soul on a Decree.

Never one but the Devil, and Men vile and evil,
so careless a Reckoning did cast; (Mind,
Which Reckoning they find, with Grief to their
has brought them sad Sorrows at last:

Tho' *Prescience, Decree, Futurity* too,
all acts good and ill did attend,

Yet Force they did none: But freely each one,
his Maker did please, or offend.

First, Prescience Forces none.

Tho' I did foresee how Rich thou wouldst be,
yet Diligent Pains thou didst take (less
Thy Means to encrease: Why shouldst thou done
for what thy Soul blessed might make?

Thou saidst not 'tis Vain, for me to take Pain,
or Toil, that my Riches may grow,

Since more they'll not be, than GOD did *Foresee*,
nor less, tho' my Labour be slow.

Thou wouldst have despis'd him, who had advis'd
thee such a Mad course for to take:

Shouldst thou not have thought more hazard thou
when Holiness thou didst forsake. (brought

Secondly, Decrees Force none.

Thou ceast not to Eat, altho' you knew, Meat
Decrees could not alter or Change.

Thy

Thy Soul that's molt dear, thou hazarded here;
 OH! Was not this madness most strange!

What doth thee displease, concerning Decrees,
 'is groundless, these can do no ill:

Tho' there doth appear a Mystery here,
 how these with the Freedom of will

Can fairly agree: Such Mysterys ye
 from Scripture did frequently gather;
 The blest Incarnation, the equal Duration
 of me, the blest Son with my Father.

How a Body can die, in Dust turned be,
 of Beast, Fowl, or Fish, all devour'd;
 Burnt, turned to Grass, yet nevertheless
 at the Resurrection restor'd.

In Nature 'tis known that straits can be shown,
 which no Mortal Man could unty.

Then Scripture Decrees should you not displease,
 tho' GOD tell you no Reason why,

How one may be three, or three one can be,
 no Mortal can give an Account.

All these you confess; why should you've done less
 even here, tho't your Reason Surmount?

Decrees firm and clear forc'd not your will here,
 for as when one Dreams that his Friend,

A Stranger doth Kill: Sure no ways that will
 excuse him, who proves so unkind.

Yea, tho', when he may, that Stranger he slay,
 conform to the Dream of his Friend;

A Fool you'd esteem him, who on a Dream,
 the Crime of his Murther would bind.

As foolishly sure do you Reason here,
 in binding your Crimes which are ill,

Upon my Decrees; when every one sees,

they

they were the Effects of your will:

Decreed I the Devils be damn'd for the Evils,

I knew they would certainly do :

What wrong has thou got, when I the same Lot
decreed for such Crimes upon thee ?

Thirdly, Futurity Forces none.

Yea, passing Decrees ; whatever thou sees
here acted, still future has been,

E're Worlds were made : Then it may be said,
it no otherwise could be done.

This, (tho' thou pretend) could not thee defend,
when thou to transgress didst begin :

For every Man says, *Futurity* lays
no Force upon Men for to Sin.

Thy Will went along, when thou didst that wrong
or Force then, was put on thy Will :

But who would *Will* force, must make it per force
to *Will* what it noways can *Will*.

Since this cannot be, *Futurity* ye,
nor no Man, can say was a fit

Excuse for that Crime, which at such a Time,
'gainst GOD thou didst basely commit.

Tho', ty'd by no Laws, I did not see Cause
Election for, or Reprobation ;

Yet Reason may crave, and Justice must have,
clear Grounds for each Persons Damnation.

Complain who so please, as wrong'd by *Decrees*,
Prescience, or *Futurity* either,

From cheerful Consent to Sin, which thou lent,
thy Guilt thou most clearly may gather.

Since none of these three put force upon thee,
just Ground of Complaint thou hast none,

Thy Crimes willing bright shine yet in my Sight,
curse

curst Miscreant quickly be gone.
 No Witness I'll seek; thy Conscience doth speak,
 and tells thee, thou Merits mine ire,
 Since joining in Evil, thou follow'd the Devil,
 go with him to Torments of Fire:
 Especially here, I cannot forbear
 to mind thee, how little regard,
 Thou hadst unto me, even when thou didst see
 my straits, wants, and pressures, most hard,
 When I lacked Meat thou caus'd me not Eat,
 nor gave me Drink when I was dry:
 Nor cover'd my back, when Clothes I did lack;
 nor came to me, when I did lie
 In Prison, or Sick, nor didst thou then speak
 one Sentence to Comfort me, when
 I prest was with Grief, since I no relief
 could Purchase from hard hearted Men.
Reprobate. Blest Lord, had I seen thy straits, and had
well furnished these to remove, (been
I should have made known to all Men, and shown,
how dearly I then did thee Love,
In bearing a part with what vext thy Heart,
I should with thee have sympathiz'd,
Whatever was mine, all should have been thine,
in so far as could have thee eas'd:
But never, King of Glore, saw I thee before,
(as thou who'rt Omniscient doest know)
Nor yet any strait of thine, small or great,
did ever any Man to me show.
 Christ. My Members distrest, when sadly oppress'd,
 with Poverty, Sicknes, and Pain,
 For help to thee cry'd; thou still them deny'd;
 and Comfortless left them remain:

Thy

Thy Carriage to such, I Value as much,
as if to my self it had been:

Go cursed hard Heart, with the Devil depart,
to Fire everlasting go soon!

Reprobate. Lord I'd been content had thou set a stent,
how much to the Poor I should pay:

Which since thou didst not; I judg'd, leave I get,
discreetly to take mine own Way.

So then, as I ought, I evermore sought
to keep my self free from excess:

For as to neglect the Poor, did reflect
on Justice: So it seem'd no less

Imprudent to cast my Riches too fast,
on Poor Men, beyond thy Command:

Since so I might look for that sharp rebuke,
who call'd for so much at your Hand?

For how could I know, if thus I did throw
my Means away, (tho' to the Poor)

But this might displease, and make thee refuse
to furnish me necessaries here?

Tho' Liberal Hands to the Poor, thy Commands
oblig'd me to shew: Nevertheless

What Rich Persons gave, thou didst not all crave
from mean Men, whose Riches were less.

Christ. When Rich Man or Knight gave all that he
mean Men were not bound to compare: (might,

Yet tho' he gave much, had thy Will been such,
him even to exceed; I declare,

Hadst thou bounty shown, of what was thine own,
not spoil'd with Vain Glory or Merit.

I'd not been displeas'd giv'n how much thou pleas'd,
even tho' thy Child less should inherit.

Nor can't be made good, the Lib'ral Man's Food,

or yet his Child's, ever was deny'd;
 The contrair most clear my Word made appear,
 which thou shouldst have prudently weigh'd.
 Thou erring this Way, didst fear I would say,
 Who call'd for so much at your Hand?
 See how I commended that Widow, who ended
 her Means: As not doubting my Band, (*)
 Which did her assure, while helping the Poor,
 no good thing she ever could lack.
 But for what she gave, *good Measure* should have
 with Freedom to *Press, Heap, and Shake* (†).
 This silly pretence can prove no Defence,
Pride, Merit, and Vain-Glory, still
 Had thou striv'n to flee, I'd never challeng'd thee,
 to Poor Ones giv'n how much thou will.
 My *Threat'nings, Example, and Promises* ample,
 compassion to those in Distress,
 My pressing Commands, the Liberal Hands
 of Prudent Men, who did express
 To Poor Ones Good will, kind Providence still
 attending such Bountiful Men:
 Such Motives so clear should've made thee, I'm sure,
Kind, Loving, and Helpful to them.
 No Stent I thee gave, that so thou might'st have
 Occasion to make thy Love known
 To God, and the Poor: Which small did appear:
 for as the Fire, when it is blown,
 Great Flames sends Abroad: So hadst thou lov'd
 and Poor Ones, to some good Degree, (God,
 Where'er thou had been, thy Love had been seen,
 in Bounty still sparkling from thee.
 But OH thy hard Heart! with nothing would part!
 this

(*) Mark 12. 42. Pro. 28. 27. (†) Luk. 6. 38.

this Earth had still all thy Desire ;
 Heaven far from thy Thought was, what thou ne'er
 in earnest ; Go soon to Hell Fire. (sought
 Reprobate. But OH, holy Lord ! How can it accord
 with Justice, that for a small Crime
 In instant committed, I should be remitted
 to Torments, not measur'd by Time !
 Remitted I say, Because every Day
 some Pain, Cross, or Torment I thol'd
 But OH ! All those thou both multiplies now,
 and makes them Eternally hold !

CHRIST Answers.

1. Of Earth thou base Clod, was I a small GOD,
 'gainst whom thy Offence was directed ?
 That same little Thing spoke 'gainst a great King,
 which Subjects would not have respected ;
 Would have made thee lose thy Head, as thou knows:
 his Height made the King, so much dreaded
 'Bovè all other Men : By what distance then
 shouldst thou thought I all Men exceeded.
2. 'Tis true thy base Sin did end and begin
 most quickly still, as to the act
 Which presently past ; yet something did last,
 th' Abominable Guilt of the Fact.
 Whereof the foul stain will always remain,
 and make me thee still to abhor,
 And therefore I must, as being most just,
 deny thee my Presence in Glor.
3. Guilt, Filth, Love of Sin dwelt thy Heart within
 so long as on Earth thou didst Live :
 My Laws for to slight was thy chief Delight,
 and my holy Spirit to grieve.
 The Guilt still remains, subjects thee to Pains ;

the *Filth* I still hate and abhor.

Sins *Love* in thy Heart, makes me say, *Depart*
curst Wretch, for I'll own thee no more!

4. If yet thou *Complain*, as made to sustain
more for thy Sins than they are worth,
Know thou got thy choice, and Life didst refuse;
unless thy Lusts thou might'st fill furth:

Than these to forsake, thou rather wouldst take
thy hazard, what these could procure:

Such filthy Lusts seem'd by thee more esteem'd
than Pleasures, which ay will endure.

So tho' Hell be hot, thy choice thou hast got,

5. Remark but Next what they deserve;
Their *Quality*, *Number*, *Duration*, Remember.

First, Quality.

For *Quality* this but observe,

Malignity sure, should have made thee forbear;
Malignity dwells in each one;

By this thou oppos'd my Glory: And clos'd
with Traitors, me for to Dethrone.

Such vile Venom's this, on Dose could not miss
thy Soul (it indulging) to slay

In spite of Resistance: Not needing assistance
of more Sins, or greater, this Way.

As of *Arsenick* on Dram could make Sick,
and Kill, as sure as Quarter Weight.

On Bore in a Ship could draw Water up,
and sink her to Sea Bottom straight,

If none stop the Leck: This thou didst neglect;
now since the *Malignity* of one

Sin could thee condemn, a Number of them
great Vengeance must draw thee upon.

Second

Secondly, Number.

Their Number's so great, as makes it a strait,
 For Creature to cast up the Sum ;
 To which thou'lt still add, until to a sad
 never ending Reck'ning they come.

Yea, each Sin's a Mother, big belly'd with other
 Offences, thus multiply'd so,
 And rais'd to such Height, as that a full Sight
 of all such, might fill thee with Wo.

Thirdly, D U R A T I O N.

3. And, *lastly*, be sure, thou'lt Torments endure
 not one Minute longer, than thou
 A Sinner remains: This proves, thou to Pains
 that's endless (as thou art) must bow:
 Thy Soul now a Creature, immortal by Nature,
 while sinless, still happy had been ;
 But tainted with Sin, can never begin
 of it self to be perfectly clean.

(trust,
 Reprobate. LORD *since thou art just, why should I not*
that as thou knows certainly why
I could not abstain from Ills, I have done,
Grace being deny'd me : So I
Cannot be rejected, because not elected,
which by no Means I could prevent. *(pel ;*

CHRIST. A Lie thou doest tell, none did thee com-
 but thou to Sin still didst consent :
 Nor did I deny Grace, when thou didst cry
 like any who therefore did thirst :
 Nor should my Decrees thee justly displease,
 since Mercy I'll shew as I list ;
 Since I from all Evils, could have kept the Devils
 as free, as the Angels that stood :
 Why then may not I free Favours convey,

on Whom, When, and where I think good ?

So that unless I would Justice deny,
thou must be the But of mine Ire ;

Of Vengeance the Hight, upon thee must light :
yea thou must thole Torments of Fire.

Reprobate. *But yet, holy LORD, how can it accord
with Justice, thee thus me to treat ?*

*Since here stands another, in vile Sins my Brother,
who yet meets with Mercies most great.*

'Tis true he was griev'd for Sin, and believ'd ;

But that was the Fruit of thy Grace ;

*Which had I receiv'd, 't may well be conceiv'd,
would no less have alter'd my Case. (proud Heart*

CHRIST. Base Worm that thou art, how durst thy
that Reason presume to pretend ?

The Devil justly may speak all thou do'st say,
which yet could him no Ways defend :

Since thou, and that other, (whom thou terms thy
both justly deserved mine Ire : (Brother)

What Wrong do I thee, when him I set free,
and sends thee to Torments of Fire ? (stor'd,

Reprobate. *Wilt thou, holy LORD, cause Time be re-
Time which to me seem'd worth no Price ;*

*Time which I did spend from Birth to my End
in Folly, against thy Advice.*

*Time worthless I thought ; and therefore I sought
Occasions to pass Time away ;*

The Course I did keep, now makes me to weep :

I seldom did watch, read, and pray.

Now **TIME, TIME**, is gone ! **QH** had I but one

Occasion, which then I did slight ;

I should so improve the same, as might move

th' Almighty in me to delight.

I've lost Time, 'tis true ; this thou canst renew
 with some Part thereof ; yet may trust
 One Age, or one Year, yea, one Day to hear
 one Offer of Mercy through CHRIST,
 LORD, then I shall run as quick as the Sun,
 wherever thou shalt me command.

LORD make no denial, LORD give me a Trial ;
 LORD once grant me this one Demand !
 From thee, King of Gl're, I'll never ask more,
 if once I miscarry again.

For Pity I cry, yet once LORD me try ;
 most dutiful still I'll remain. (part)

CHRIST. Curs'd Wretch that thou art, go quickly do-
 my Faithfulness still shall endure ;
 I plainly did tell, the Wicked to Hell
 shall all go : my Word shall be sure.

No longer I'll stay, Devils take him away,
 let him, as he wrought, have his Hire :
 My sad Curse and Wo, with all of you go,
 to never-ending Torments of Fire.

Fire's, Torments are cruel, but chiefly when Fewel
 has not only Sense for to feel,

But Conscience to check : Thus then thou'lt reflect,
 Reprob. How madly have I play'd the Fool ?

Who for a base Lust, my self thus have thrust
 down to the deep Dungeon of Hell,

In Torments and Grief, without all Relief,
 where I must eternally dwell.

Alas in my Youth, I not only Sloath
 did nourish ; but Vanity, Pride,

Lust after good cheer, contempt of the Poor,
 with many more Vices beside !

Vile Baseness with Women, & other Sins common,
 I

I then did put no Price upon :
 I was not reformed, tho' I was informed
 how sadly herefore I would groan.
 His Prophets GOD sent, no Ear I them lent ;
 by Morties he then did me teach ;
 His End here I cross, yet e're I were lost,
 he rather by Judgments would preach.
 How oft did he cry, *Peer Thing, wilt thou dy ?*
 I in thy Death have no Delight.
 I pray, do not that Thing, I so much hate !
Abominable 'tis in my Sight.
 But let the great GOD use Mercy, or Rod,
 yea, Promise or Threat, toward me ;
 Preach'd he to mine Eye, or yet did he cry,
 I would not feel, hear, or him see :
 But forward I ran when I grew a Man,
 tho' Providence on me did smile ;
 The Crimes I did add, were fully as bad,
Ambition, Drink, Whoredom most vile.
 Of all Sins in Fashion with Men in my Station,
 sure I was always a Partaker :
 Yet OH ! I reflect I still did neglect
 the Duties, I ow'd to my Maker.
 I scarce thought upon old Age, coming on,
 ev'n then tho' my Lusts did not leave me :
 For covetous Greed, without any Need,
 Wrath, Malice, Envy did mischief me.
 Now tho' the curst Devil tempt me to all Evil,
 still modestly did he begin :
 To Eva spoke he, said, GOD of that Tree
eat not ; for thou'lt die if thou sin.
Tush that is but Word ; for well knows the LORD
it is the high Way for to make

*Thy Knowledge to grow, even little below
 his own, of this Fruit if thou'lt take.*

Even so the same Way, to me did he say,

Tush, that's but a Word, or a Glance;

A Sin very small, if any at all:

Yet still he conceal'd my Mischance.

Thus grant, tho' I must, that I nourish'd Lust;

yet still 'twas he made me persist:

Still did he pretend, some more Acts will end

thy Longing: Then thou may desist.

Well might I have thought, the more that I couglt,

still more to cough I was enclin'd;

Me vext with the Itch, to scratch did bewitch;

yea, scratching still pleased my Mind.

A Custom to take, a Habit would make,

such Habits to Nature would turn,

I would not restrain my Lusts; nor restrain

from these, tho' in Hell I shou'd burn.

He made me believe, that cou'd I but grieve

a little for Sins I had done,

The LORD and I too well pleased might be,

and Friendship between us get soon:

My self might be pleas'd, Desire being eas'd,

through the grateful Commission of Sin:

GOD likewise contented, because I consented

to Grieve for's Displeasure therein.

Long Time did I keep my Conscience asleep;

But now like a Lion it roars;

And strikes like a Dart, still piercing my Heart,

and tells me, the LORD me abhores.

Such Wretches as I, in Flames while they fry,

there's nothing that Yields them more Pleasure,

Than still when they see, *Wo, Vengeance on me,*

and *Sorrow pour'd out without Measure*;

OH how doth the Sight of Devils m' affright!

tho' wrapt up in Darkness I be;

Yet clearly I find, with the Eye of my Mind

Shapes ghastly presented to me!

Which makes me to quake, yea tremble and shake;

here I have vile stink for to smell:

Oaths, Curses I hear, Screeks kill me with Fear,

I've Brimstone to feed on in Hell.

With Lashes, & Strokes, yea Taunts, Jeers & Mocks,

these Devils they crush and confound me:

Strange Ways they invent here me to torment;

I'm mad when I find them furround me;

My Spirit's demented, my Body's tormented;

great Anguish within doth me vex.

That Angels in Glorie, and Saints me abhor,

the Saviour of Men me neglects!

GOD's terrible Ire, far fiercer than Fire,

Soul, Body and Spirit doth pierce:

OH he me disdains! now nothing remains,

but Sorrows, which none can rehearse!

Sad Plagues make me groan, alas there is none

in Heav'n, Earth or Hell to lament me;

GOD, *Angels & Devil*, CHRIST, *good Men and evil*,

these all seem combin'd to torment me:

My Folly most mad has brought on these sad

and most doleful Miseries on me!

OH now I have Leisure to prize the rich Treasure

of *MERCY* which I banisht from me!

What, what shall I do! there's nothing for me

but only to weep here for ever,

Sigh, yell, cry, and roar; alas evermore!

The End of my Wailing comes never.

CHRIST.

CHRIST. This will be thy Song, poor Fool, er't be
since nothing beside can prevail; **OH** (long;
Thou hopes for the best, when thy Body's at Rest,
But **OH** all such Hopes will thee fail!
With these Hopes the Devil keeps thee in Ways evil,
asleep, as if I on thee smil'd :
But Death will thee shake, rouse up, and awake,
OH then thou'lt be sadly beguil'd :
When him thou perceives (who now thee deceives
with glist'ring Toys trifling and vain)
At thy Mouth to watch, thy Soul for to catch,
and drag into Torments and Pain. (sion,
Through Satan's Delusion, thou'lt come to Confu-
sion, expect then my Vengeance to feel.

To Pains everlasting, thou'rt headlesly hasting,
tho' I thee love, and wish thee well. *(much,*
Suppliant. Thy Love unto such, LORD cannot be
but common as thou do'st affect : *(I love thee)*
Both ill Men and Devils, whom yet for their Evils
eternally thou wilt reject. *(I love thee)*

CHRIST. My Love unto such, is only that, which
I bear unto Men, as they're Creatures,
To whom I do Good, and will them take Heed,
and shew themselves not to be Traitors.
Those Mercys most rich, and Favours with which
their Bodies are daily comforted,
And Gospel's sweet Call : from me they have all,
whereby their Souls might be supported.
Yet these come behind, that ravishing kind
of Love to mine Elect I bear :
Whom all that I will, I make to fulfil :
here ravishing Love doth appear !
First, I them elected, when those were rejected ;

now I them effectually call;
 These only for Hedges have Church Privileges,
 which stops them from no Sin at all.
 I beautify mine with Graces divine;
 and pow'rfully keep them from Evil:
 In Sin these do spend their Lives to the End,
 and fits themselves thus for the Devil;
 Some of the sad Pains, which for these remains
 in the Life to come, are made known: (sures,
 Some of the rich Treasures of Joy, Bliss and Plea-
 remains yet for mine, must be shown.
 A Kingdom they's have: What more can they crave?
 a Kingdom, sure, will make a Mends
 For all their sad Losses, will banish their Crosses;
 the Pleasure whereof never Ends.
 This clean shall and pure, yea, holy, endure:
 no base filthy Thing that defils,
 Or loves for to lie, ever there shall you see,
 or yet who his Neighbour beguiles.
 A Kingdom of Kings, where every one Reigns
 in Royalty, as he thinks meet,
 Yet humbly throws down his Glorious Crown,
 at his blessed Saviour's Feet. (wear
 A Crown did you hear? Three Crowns he shall
 not framed of what kindles Strife,
 Gold, Jewels far sought: But which shall be wrought
 of *Righteousness, Glory and Life.*
 A Kingdom that's blest, where not one that's curst
 shall Freedom have once to appear;
 Most gloriously bright, most pleasantly light
 no Use for the Sun to shine here.
 A Kingdom wherein no Clamour or Din.
 no Foe, nay, nor Dev'l thee to fright:

No Tyrant to frown, no Ponds thee to drown ;
 nor no Crofs upon thee can Light ;
 No Lyon to fear, no Tygar to tear ;
 no Sickneſs thee for to diſtemper ;
 No Murtherer fierce, no Sword thee to pierce ;
 no Sorrow this Kingdom can enter.
 No Robbers nor Thieves, nor nothing that grieves,
 no Torment thy Life to deſtroy,
 Nor nothing but Treasures of ravishing Pleasures,
 Peace, Comfort, and ne'er ending Joy,
 Priest, as well as King, thou'lt then be, and ſing
 Praise to thy dear *Matchleſs Redeemer*,
 Thy Lord and thy Head who ſhed his Heart Blood
 for his Bleſſed Church to *Redeem her*,
 How will it thee pleaſe to ſee with thine Eyes,
 ſuch Millions of Saints in their Glory,
 Whereof thou may hear ſome on with thine Ear,
 thus ſweetly relating his Story, (led me aright,
Glorified Saint, Bleſt CHRIST was my Light, who
 and made me ſtill keep in his Ways,
 That e'er GOD did ſee Grace Lovely in me,
 'twas meerly through JESUS his Rays,
 Chriſt then was my Teacher, my Prophet & Preacher,
 to me then his Word he reveal'd,
 He Grace did afford, made me ſerve the LORD ;
 he from me no good thing conceal'd.
 Chriſt then was my Priest, when even for my leaſt,
 as well as for greateſt Offences,
 Strict Juſtice he clear'd, my Pardon secur'd,
 upon his own proper Expences.
 My Pardon got ſeal'd, my ſelf reconcil'd
 to GOD ; and did interceed for me.

Got

Got all that was good, whereof I had need,
 and mov'd the LORD not to abhor me :
 CHRIST then as a King within me did Reign,
 he then my Corruption subdu'd;
 Rul'd me by's Command, defended with's Hand,
 Rich Favours he daily renew'd ;
 My Foes he restrain'd ; yea over them gain'd
 great Conquests ; Still good things he gave me
 Conform to my mind, what Words can I find,
 to Praise him with, who thus did save me?
 Christ then was my Life, when kindling a strife
 between my Corruption and Grace,
 His Spirit most blessed himself interested,
 and made my Corruptions give Place.
 Then did I begin to die unto Sin,
 to Righteousness then did I Live,
 To Perfection he brought the Works he had wrought
 what Praises to him can I give !
 My bodily state he kindly did treat,
 when filthy Corruption would have
 With Torments me prest, then he me refresh'd,
 and oft sweet relief to me gave.
Will, Freedom, and Strength he gave me at length
 to break the strong Cords of my Lust :
 Sure, had I been found at Death with those bound,
 to Hell without doubt I'd been thrust !
 Nor can I forget, how in such a strait
 his Mighty Pow'r had he not shown,
 When Satan did keep in Sin me asleep,
 I'd utterly been overthrow'n.
 He made me escape, and like a Bird leap,
 when Satan laid for me a snare,
 His praise I should shout, and still Publish out,
 yea,

yea, and his great Mercies declare I covet to show, what Praise I him owe!
 But **OH**! What can I do alone?
 Praise be by all giv'n, in Earth and in Heav'n
 to *Father, Son, Spirit, Three One*!
 I worse than a Toad was when the great **GOD**
 did *Elect, Redeem* and *Convert* me,
 When Satan, and Sin, with vile Lusts within,
 had all three combin'd to pervert me,
 Tho' I quit the Field, and to them did yield,
 yet did they most basely mischief me;
 Eternally blest be the **LORD JESUS CHRIST**,
 who pay'd such a Price to relieve me!
CHRIST then was my Love, when he did remove
 from me, such Hellish Temptations,
 As Satan my Foe against me did throw,
 conform to mine own Inclinations,
 Strange Wiles did he use, to move me to choose
 the Ways to Damnation which lead,
 He labour'd oftimes to make Wicked Crimes
 appear to me pleasant and good;
 That so I might run in Face of the Sun,
 with greedy desire thereupon,
 Yea, might never stay that Race Night nor Day,
 till Thoughts to return I had none.
 Sometime when he saw, that I stood in aw,
 and Fear of the Judgments of **GOD**,
 Another Course he did then take with me,
 and gave such a Sight of the Rod,
 As made me to cry, *OH ruin'd am I*,
 for no kind of Labour or Care,
 Can save me from Death! The terrible Wrath
 of **GOD** makes me now to despair!

Here

Here had I been lost if Christ had not cross'd
 my Fate, in my Preservation;
 Death, Man-hood, old Age, for every such stage
 of Life, he had a Temptation;
 But chiefly at Death, when past was my Breath,
 When Mighty assaults did he lay;
 But as he pursu'd, Christ still me rescu'd,
 blest be his Name therefore for ay.
 A Roll he brought in at Doomsday, wherein
 were all the Crimes I had committed,
 Behind which he wrote (what I had forgot)
 all good Deeds that I had omitted.
 Satan. Then to me he said what finds thou here laid
 against thee, whereof thou art free?
 Tho' thou wouldst deny, thy Judge knows, and I,
 all these noted Times thou didst Lie,
 Took God's Name in Vain, discourst Prophane,
 of Holiness made but a Jest,
 Thou didst Hypocrisie, some Persons to please,
 such Poor simple Ones thou oppress.
 Thine Heart and thine Eyes (as here written lies)
 were not only taken with Lust,
 But further, no Bands could ty up thy Hands
 from acting still what was Unjust.
 Next, As to Good Deeds, (of Life which were Seeds)
 OH! How few of such has thou shewn?
 Yea, such as thou did with Spots were so hid,
 as might make thee Blush them to own.
 This Roll look upon, there thou'lt see each one,
 yea all of thy Crimes recollected
 So fairly and clear, as thou cannot here
 shew what can to this be objected.
 Thy Conscience, and I, and the All-seeing Eye

of JESUS knows this to be true,
 Thou hence may'st divine most justly thou'rt mine,
 and must expect from me thy due. (been vitious

True Con. Christ Foe, thou'rt malicious; 'tis true I've
 all Crimes here alledg'd I confels,

So that the Judge might with Justice most bright
 me from himself thrust: Nevertheless

To all, and each one of these, I oppone
 my Saviour his Merits and Blood;

In whom now I trust I shall be found just:
 so that thy pretence is not good.

Thus spoke I. Then he turn'd quickly from me;
 converting his Speech to the LORD.

Satan. OH Righteous Judge, thou'rt not a Refuge
 for Traitors, whose Lusts like a Cord

Ty'd them unto me, when fleeing from thee,
 as this one, whom now I pursue:

O great GOD of might, to all thou do'st right!
 then let me have him for my due:

Thou'st heard him confess all Crimes more and less,
 which here I thought proper to Mention,

This proves he my Will was clear to fulfil,
 as if to me ty'd by a Pension.

Tea further, suppose him free of all those
 Crimes, which he has lately confest,

Yet only observe what does he deserve,
 while meeting with Favours exprest,

From such a sweet Father; yet that he would rather
 thine Enemy pleasure than thee;

Should he not inherit, pay due to his Merit,
 who madly prefer'd me to thee?

Did I give him Breath? Sav'd I him from Wrath
 and utter Destruction, as thou?

*Did I undergo Wrath, Vengeance and Wo,
that he might be fre'd from such now?*

*Did I for his Sake, Heav'n's Glory for sake,
and Torments of Death undergo?*

*That so he might be everlastingly free,
of all kind of Torments and Wo.*

*Yea, Joy and Delight Eternally might
enjoy, in sweet Mansions above,*

*In Rivers of Pleasure, without any Measure
ay swim; and be ravisht with Love.*

*Did I means afford, as Providence, Word,
yea Spirit, and Teachers, as thou?*

*Did I him assure he should be secure
of Joy everlasting just now?*

*No. Sure, he did know, I never could show
him Heavenly blest durable Joys,*

*Nor could he ought crave, expect, or receive,
from me (at the best) but meer Toys;*

*With hazard and Pains; without any gains,
then since he choos'd with me to dwell,*

*(As these his Works show) with me let him go,
conform to his choice, unto Hell.*

*True Convert. I was beyond fear when this I did hear,
else, sure, it had made me to Tremble:*

*The Judge a most grave, sharp Answer him gave,
which a Thunder Clap did resemble.*

*Christ. Go thou cursed Devil, Ring-Leader of Evil,
soon pack thee hence with thy black Train,*

*To Torments most fell, as Fire-Brands of Hell,
this Blis't one with me shall remain.*

*Desires thou to know what makes me do so,
rather spare this one than his Brother?*

I'll Mercy have still, on what Man I will;

while

while justly I pass by the other.

Glorified Saint. May Angels thee Praise, Saints thy
may rational Beings each one, (Honour Raise,
Salvation and Glorie pay up evermore
to the Lamb, and him on the Throne!

Who Nation and Tongue we dwelt from among
us graciously choos'd for his part,
Most highly esteem'd, and dearly redeem'd,
us with the blest Blood of his Heart.

'Tis matchlessly strange to see the great Change
I find in me now to be wrought,

Instead of the Crosses, sad Sorrows, and Losses
my Sins heretofore on me brought ;

Sweet Pleasure abounds, Me Comfort surrounds,
I've now what my Heart can desire ;

With fervent Affections to Divine Perfections,
my Soul is burnt up, as with Fire.

A Kingdom I've got, yet none can me blot
for Wrong or Injustice to any,

A Kingdom where Sin can ne'er enter in,
nor Folly which has ruin'd many.

A Kingdom *High, Great* ; OH happy's the state
of all who therein have their part !

Christ. OH Happy thou'lt cry when thou shalt espy
the strong Love which Flames in each Heart !

OH ! How wilt thee please to View the Degrees
of ravishing Love thou wilt see

In Mansions above ; where kindness and Love
most highly advanced will be !

Four Degrees of Love.

- i. Four will be of such, the lowest of which,
that will be ; which then thou'lt behold ;
When Creatures all, esteem others shall

more pleasant and lovely than Gold :
 And shall be as glad to see Honour laid,
 Joy, Pleasure, and sweetest Delight,
 Upon every one ; as if they alone
 possess all eternally might.

1. The second Degree of Love thou wilt see
 far higher than this will ascend

In heav'nly Perfection, of Fervent Affection,
 to me then, which blest ones will send ;
 With great Flights of Love, all Things else above,
 they will still admire my Perfections :

Soul, Strength, Heart, & Mind, to me-ward enclin'd ;
 will grasp me with ardent Affections.

'Bove Angels and Men, yea, 'bove their Souls then,
 'bove all into Heav'n that can enter ; (Hearts,
 Of Love the sharp Darts, which springs from their
 will flee towards me, as the Center.

And toward my Father, Love's Fountain, who rather
 them than other Men did Elect.

And toward the Sp'rit, who seal'd them as meet,
 and sanctified them in Effect.

3. Most costly and dear the third will appear,
 Love darting from us Persons three,

To Angels, and Men, whom we will Love then
 as highly, as lov'd they can be.

With Free Love, and Pure, which ay will endure,
 distinguishing, lasting, and strong,

Unchangeable, bright, still scatt'ring Delight,
 sweet Pleasure, and Joy them among !

4. Love's highest Degree, then surely will be,
 us three blessed Persons between ;

Son, Father, and Sp'rit, with Joys so complete,
 as none, beside us, can attain.

Thus

Thus clearly doth shine my Love toward mine:

I've shown thee my Love to the other:

So here may be seen the Difference between
my Love to the Man and his Brother.

Suppliant. Now since I this know, Lord make me
my Faith, by prudent Reflections (to show,

On thy holy Laws, which may me still cause
admire thy Royal Perfections;

And imitate all; I any Way shall
find by me, to be imitable:

O let me not live, thy Spirit to grieve:
but still him to please me enable.

And for this End, LORD, grant I may be stor'd
now so, with all Vertue and Grace,

That each Cogitation, and Imagination,
whereunto my Spirit gives Place;

May tend to thy Glorie; and I may abhor
each filthy, vain, frivolous Thought,

Which makes me despise thy Precepts so wise
that are above all to be bought:

And grant that my Mouth may still speak the Truth,
free from all kind of Dissembling;

And likewise may raise thy glorious Praise,
With Fear, and also with Trembling.

This being the End, for which thou didst send
Man, into this World so fair;

Whom thou hast made here, Dominion bear
ov'r all Things in Earth, Sea, and Air:

And all that I do, grant that it may be
of such excellent Perfection,

That thy Word so clear, may prove it done here
according unto thy Direction.

That so daily I my Actions may spy

toward

toward that Grand Ocean to go,
Of infinite Good, whence they did proceed;
LORD JESUS, grant it may be so.

CHRIST. Poor thing I attest, thou'lt ever be blest,
mine Image upon thee I see;

Those Breathings divine thou sends forth, are mine,
mine own Sp^rit has wrought them in thee,
What he did intend, he'll bring to an End;

I Promise, Foretell, and Command:

Turn back thou shalt never from my Ways; but ever
Go on, till in Glory thou land.

AMEN.

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T H E
Old Man's Warning

To the Young;

As an Appendix to ADAM'S DREAM.

OLD Father *Adam*, who
First rul'd this Earth alone,
And Mother *Eve* also,
Sad Cause give they's to groan :
Had they continued true,
And pay'd to **GOD** their due,
Then might both I and you
Still liv'd this Earth upon.

But, O! as Pride brought on
Those Sp'rits that fell each one;
Pride made them fall also;
Sad Fruits their Pride brought on;
It brought such Shame and Pain,
As no Man could restrain,
On Earth while we remain,
Nor hence when we are gone.

But **GOD** did change that Evil

Case, which their pride brought on,
And did outwit the Devil,
And weaken'd much his Throne.
For when that Enemy
Thought all his own should be,
His Elect he did free,
Through Jesus Christ alone.

Such to believe he'll move,
Repent and turn each one ;
From them he'll Wrath remove,
Crown them like Kings on Throne :
But, O ! strong Lusts do hold
Most Men both Young and Old :
Young Men are chiefly bold,
Bale Lusts they will rush on.

O Youth consider what
GOD says to such an one *Eccl. 11. 9.*
(By Irony) ev'n that
At length will make thee Groan :
Tho' now thou chant and sing ;
Yet sad will be the Spring ;
Death in thy Ear will ring,
When he makes thee be gone.

Remember, Doomday too
Is quickly coming on,
Which will place thee and me
Before the Judge's Throne,
Whose sharp and piercing Eye
Thy Privy Pranks doth spy :
O then, perhaps he'll cry

[3]
Curst Wretch, from me be gone

7.

Now Youth, tho' thou rejoice
With others, or alone,
And sing with cheerful Voice;
But never thinks to groan,
Yet shortly thou, as I,
Expecting Death must ly;
And then perhaps thou'll cry,
Alas, I fear, I'm gone.

8.

My Time O had I spent,
As I ought to have done,
And Warnings that were sent,
Had I reflected on;
Death then as real Friend,
Familiar true and kind,
No Grief unto my Mind
Had brought when thought upon.

9.

But, OH, Alas! I liv'd,
As made of Earth alone,
G O D's Spirit still I griev'd;
For Warning I took none;
But earthly Pleasures still
With Heart, Desire and Will,
I daily did fulfil,
Alas, I fear, I'm gone.

10.

My Charity was slight:
I gave to some poor one
A Trifle that he might
Not vex me with his Mean:

To other some I gave,
Mens Praise that I might have,
No more I then did crave,
Alas, I fear, I'm gone.

11.

Sure such will be thy Song,
(Young Man this think upon)
If Courses which are wrong
Thou still continue on.
'Tis better for to turn,
Amend in Time, and mourn;
In Hell than for to burn,
When Time to mend is gone.

12.

Remember old Age now,
Is daily coming on
Which surely then will you
Make (as me now) to groan.
Great Changes now do I
Into this World epy,
These still might make me cry,
Bless'd LORD, let me be gone.

13.

Now Youth, Perhaps thou may
With Confidence go on
In thy unhappy Way
To stop thee since there's none:
Yet mind thy Judge's Eye
Doth all thy Actings spy,
Prepare that thou may cry,
Blest Lord, let me begone.

14.

Pride may make thee expect

OT

While

[5]
While Youthhood's running on,
That none will thee neglect,
Tho' I be own'd by none.

Remember, every Day
Thou'rt changeable as Clay;
Old Age may make thee fly,
Oh! fain would I be gone.

15.

Tho' now thou, thinks, thou'rt strong,
Sickness may make thee moan,
And weakness er't be long
May cause thee make great Moan.

Yea thou may chance to ly
On Sick-bed till thou dye,
And then, Perhaps, thou'll cry,
LORD, fit me to be gone.

16.

Youth did me Jovial make,
Like thee sometime bygone;
Such Mirth will thee forsake
(As me) when Age comes on;

As thou'rt now, once was I,
Old weak as now am I,
Thou'lt soon be then thou't cry,
OH! fain would I be gone.

17.

Young Man, I will the shew
Some Causes of my Moan;
That so thou may well know
I groundless do not groan,

While that so earnest I,
Shew my Desire to die,
So oft which makes me cry,

[6]

Blest LORD, let me be gone.

18.

However I protest,

Sad Crosses there are none,

Which can me so molest

As to wish I were gone

Whilst any Service I

Unto my LORD can pay,

Which being clos'd, I'll cry,

Blest LORD, let me be gone.

19.

This Tabernacle poor

I feel it's Pins each one

Are loosing quickly here,

Not one is fast, whereon

I any Weight can lay,

I see Death will not stay,

He bids me haste away,

LORD, fit me to be gone.

20.

Now do I find my Breath,

When I've ascending gone

Some Steps, as if my Death

Would presently be on.

By Puffs and Blasts then I

For some Relief do try;

This gives me Ground to cry

Blest LORD, let me be gone.

21.

Thy Breath, perhaps, may last,

More Time than mine has done;

Yet soon will that be past;

And then thou'lt puff and groan.

Yea,

[7] 8
Yea breathless thou as I,
Expecting Death must ly,
And then perhaps thou'lt cry,
Oh ! fain would I be gone.

22.

The Sharpness of my Sight,
I priz'd my self upon,
So fails as if the Night
Would shortly now be on.
Without my Glasses I
To read need never try ;
This gives me Ground to cry,
LORD, fit me to be gone.

23.

Should thy Sight still be clear,
when old Age is come on :
This seldom happens here,
Not to of Thousands one :
This great Infirmary
Should make each of us cry,
LORD, cure my Sp'ritual Eye,
And then let me be gone.

24.

When others do discourse,
I sit mute as a Stone,
I have no other Course,
But muse my self alone,
This Dulness which I spy,
Shews I must quickly die,
And gives me Ground to cry,
LORD, fit me to be gone.

25.

The' an Attentive Ear

[8]
I lend to every one,
Of six Words which I hear,
Scarce understand I one;
As when strong Billows try
Hard Rocks to break, so I
Hear now, this makes me cry,
LORD, fit me to be gone.

26.

When young I then did hear,
As quick as any one,
But now I find mine Ear,
Turn'd dull like to a Stone.
The Sound of Words hear I,
Their Meaning cannot spy;
This gives me Ground to cry,
LORD, fit me to be gone.

27.

Tho' thou, perhaps, may hear,
When old Age is come on,
Yet Dulness in the Ear,
Doth old Age wait upon:
For most part this thou'lt spy,
Which then no more than I
Can help, then may thou cry,
O! fain would I be gone.

28.

My Limbs they are but weak,
Which I do stand upon,
They tremble so and shake,
As if my Strength were gone.
The greatest Speed I may
Make, cuts but little Way,
This gives me Ground to pray

LORD

[9]
LORD, fit me to be gone.

29.

**My Gooms which now are smooth,
Have Pain to feed upon
Hard Bread: Whereas my Teeth
Could sometimes crusht a Bone:
When now to Eat I try
The Bread that's hard and dry,
Pain Minds me for to cry,
LORD, fit me to be gone.**

30.

**Even so thy Teeth, Young Man,
(Tho' now they'll break a Stone)
Will fail, do what thou can,
Even tho' they're made of Bone:
Yet they'll consume like Clay,
Yea lose and fall away,
And then Perhaps thou'lt say,
OH! Fain would I be gone.**

31.

**The Scurvie's a Disease
Brings Death to many One,
Men Symptoms hereof see,
Who look my Hands upon:
Hot Flashes, which my Heart
Sends to that outward Part,
Prove I must then depart;
LORD, fit me to be gone.**

32.

**For were I still to stay,
And Live this Earth upon,
Such Flashes Night or Day,
Sure here, I should have none.**

But a composed, Even,
Fixt Frame, like that in Heav'n,
To me, sure, had been given,
This proves I must be gone.

33.

The Wrinkles in my Face
Make me be lookt upon
So slightly, as Disgrace
It were to any one,
Who standing in my Way,
Me some Respect would pay
This gives me Ground to Pray.
LORD fit me to be gone.

34.

My Weakness makes me now,
When Book I look upon,
With Drouziness to bow,
And let my Book alone.
This sleepiness I spy,
Shews that my Death is nigh,
And therefore still should Cry,
LORD, fit me to be gone.

35.

Such Sleep shews that its Brother,
Death's waiting me upon,
Who'll shortly bring me thither,
Where Company there's none,
Save Rotten Bones and Dry,
Where crawling Worms will ly
On me: This makes me cry,
LORD, fit me to be gone.

36.

It is the Devils Trade
To Tempt Men every one,

So long as they are clad
With Mortal Flesh and Bone,
OH! Then how glad am I,
Who hopes of Freedom spy?
With Joy this makes me cry,
LORD, fit me to be gone.

37.

He me (if to him left)
Base Crimes would lead upon,
My Soul should be bereft
Of Graces ev'ry one.
What dreadful Snares do I
In this Short Life espy,
Sure, these may make me cry,
LORD, fit me to be gone,

38.

If Riches do encrease,
Then Pride he leads me on,
But if my Means grow less,
He makes me grudge and groan:
No State of Life can I
Into this World espy,
But what should make me cry,
LORD, fit me to be gone.

39.

The Angels they rejoice,
And Saints; who hence are gone,
Do Sing with Heav'nly Noise,
Before Jehovah's Throne.
Ah! Then why should not I
Long for such Company,
This makes me daily cry,
LORD, fit me to be gone.

I solitary fit

Oftimes my self alone,
Fain would I be made fit
To stand before thy Throne.

Yet on free Grace must I
For fitness still rely,

And so must daily cry,
LORD, fit me to be gone.

41.

Unless thou help me still

I can but Mourn and Groan ;

On Lust I cannot kill,

No not so much as one.

I see that joyful Day,

Hast when I's go away,

This makes me ever say,

LORD, fit me to be gone.

42.

Sharp Stiches whiles pierce through

Old Men and make them groan ;

Sometimes a Veh'ment Cough

Shakes them both Flesh and Bone,

With both these two thou may

Be sadly Vext some Day ;

And then Perhaps thou'lt pray,

Blest LORD, let me be gone.

43.

Sometimes such undergo

Both Collick, Gour, and Stone,

With many a rueful throw,

These three may make thee groan,

When thou can neither Ly,

Stiff,

Stiff, Stand; nor ease espy;
Then, then, it's like thou'lt cry;
Blest LORD, let me be gone.

44.

These dreadful Torments thou
Now seldomest thinks upon;
Yet they may make thee bow;
And pierce thee to the Bone;
When like a Lion they
Torment the Night and Day
In Old Age; then thou'lt say,
O fain would I be gone.

45.

Riches and Honours all,
Tho' Pleasure keep the Throne;
Their durance is but small,
For shortly they'll be gone :
And then when past are they,
Next comes the Judgment Day;
When Christ, 'tis like, will say,
Curst Wretch from me be gone.

46.

Observe, Young Man, in Prime;
How quickly doth a Stone
Descend, even so thy Time
Such hast makes to be gone.
See frequently thou Pray,
And so Live Night and Day,
As thou may gladly say,
Blest LORD, let me be gone.

47.

The Motion of the Sun,
Perceptible by none,

How quickly doth he run,
As quickly Age comes on.
On Minute of a Day
Thou canst not make him stay,
Death comes as quick: Oh Pray;
For shortly thou'lt be gone.

48,

Canst thou the Clouds bind up,
That Rain they should give none?
Canst thou the Rain-bow Grip,
And draw down, like a Stone?
Canst thou the Sea make dry?
Mount Earth above the Sky?
From Death; and Old Age dry,
Then thou'st be free alone.

49,

Since none of these can be,
(For Death will sure come on)
My Counsel is to thee,
Before thy Youth be gone,
Such Courses wise to lay,
As Death nor Old Age may
Not fear thee: But thou'lt say,
Blest LORD, let me be gone.

50.

These Imperfections all,
Before insisted on;
Or most part of them shall,
Young Man, thee wait upon,
If burdened thou ly
With great Old Age as I,
Now do: Perhaps thou'lt cry,
Blest LORD, let me be gone.

51.

Obj. Would you have me forsake
My Pleasures every one,
In my Young Years, and take
Sad Crosses up, and Groan?
No; So resolve not I,
My Pleasures I will try,
And sweet Lusts gratifie,
Before that I be gone.

52.

Ans. You speak at if your Wit
Were altogether gone,
What if the LORD think fit,
That here thou's either Groan,
And leave thy Lusts, or stay
With them in Hell for ay;
Sure, better 'tis now to pray
For fitness to be gone.

53.

Obj. Your Poverty makes you
Be slightly looked on,
My Riches makes me now
Esteem'd of every one.

Ans. Sure these will flee away
To Heaven: They cannot stay,
And then Perhaps thou'lt say,
Blest LORD, let me be gone.

54.

Contemned tho' I be,
Now here of every one,
That needs not Trouble me,
E're long there shall be none.
Of Mortals Low or High,

Whole

[16]
Whose Fortune Choice would I,
This Cheers me up to Cry,
LORD, fit me to be gone.

55.

Temptations being so great
And Shares, all known to none,
Perhaps thou'lt me intreat,
Before all hopes he gone.
To point the happy way,
Which Walking in, thou may
With hope well grounded say,
Blest LORD, let me be gone.

56.

The Old Man's ADVICE.

I Answer he's unwise,
Who'll heedless rush upon
Great Danger, when Advice
He will receive from none.
Young Man to snares I spy,
Through Lusts expos'd thou'lt ly,
These few Advices try,
They'll fit thee to be gone.

57.

I shall advise thee here,
To put thy self upon
No Pains, which Reason clear
Proves needless to be done.
On Death-bed thou wilt ly,
And then Perhaps thou'lt cry,
With what Care now would I
Prepare for to be gone.

58.

OH! Seriously consider,

While

While thou'rt this Earth upon,
How all thy Sins together,
GOD clearly sees each one.

Repent, without delay,
Amend in this thy Day,
Then mayst thou boldly say,
Blest LORD, let me be gone.

59.

In Youth see that thou flee
Base, hateful Lusts each one,
Fair Warning take from me,
Whom now thou hears to Groan.
Youth, surely, will not stay,
It quickly flees away,
Old Age may make thee say,
O fain would I be gone.

60.

To *Timothy* the second,
Paul's Counsel think upon,
Second and Twenty Second,
Mind Duties every one.

In doing so thou may,
Find this the happy Way,
Which keeping, thou may say,
Blest LORD, let me be gone.

61.

Believe, Repent, Amend,
Cast thou thy All upon
GOD's Mercies without End,
Deserv'd by Christ alone.

Flee all that thou canst fly,
Displeasing in his Eye,
Then mayst thou safely cry,
Blest LORD, let me be gone.

[18]
Blest LORD, let me be gone,

OH wouldst thou fain be glad,

When Death is coming on,

To sin be still affray'd,

In Converse or alone,

On Death-bed when thou's ly,

If now thou Lusts deny,

With cheerfulness thou'lt cry,

Blest LORD, let me be gone,

Strive to be guarded sure,

With th' Graces ev'ry one,

Of GOD's good Spirit here,

See that thou want not one,

Of these especially,

Here named presently,

Which having thou may cry,

Blest LORD, let me be gone,

First, Put a Value Low,

All Earthly Things upon,

Next, Self-denial show,

Do Prejudice to none,

Temp'rance, Humility,

Patience, Chastity,

All join'd will make thee cry,

Blest LORD, let me be gone,

Love GOD with Soul and Thought,

Both Friends and Foes each one,

Since CHRIST thy Soul has bought,

There let him have his Throne.

If's

If's Sp'rit thee sanctify,
 And Men his Image spy
 In thee : Then may'st thou cry,
 Blest LORD, let me be gone.

66.

To Persons in Distress,
 Who to thee make their Moan,
 Relief give more or less,
 Neglect not any one.
 See frequently thou Pray
 To GOD both Night and Day,
 Then cheerfully thou'lt say,
 Blest LORD, let me be gone.

67.

In every Case resign
 Unto GOD's will alone ;
 If his Will still be thine,
 He'll lead thee on upon
 That Perfect Happy Way,
 Which ends in Joy for ay,
 Which knowing thou may'st say,
 Blest LORD, let me be gone.

68.

The Old Man's Humble Confession.

Tho' these Infirmities,
 Rehears'd One by One,
 So heavy on me lies,
 As makes my Body Groan.
 Yet Sp'ritual Maladies,
 More sadly do I Prize,
 For which my Spirit cries,
 LORD, fit me to be gone.

69.

I'm Peevish and Morose,

An Earthly minded One,
 My Passion fiercely goes;
 Puts Reason by the Throne,
 GOD's Favours flowing ay,
 To Heart I seldom stay,
 Too seldom do I Pray,
 Preparing to be gone.

70.
 While here I am Alas,
 My Debts still growing on,
 This is a woful Case,
 To whom shall I make Moan.
 My Guilt encreases ay,
 So long as here I stay,
 Therefore I humbly Pray,
 LORD, fit me to be gone.

71.
 My Case is sad indeed,
 With Guilt I'm overgone,
 There's none can me remed,
 But JESUS CHRIST alone.
 His Blood my Lusts can stay,
 And all Guilt wash away,
 LORD, Pardon Sin I pray,
 And then let me begone.

72.
 Like Vile Dunghills my Heart,
 With filthy Weeds overgone,
 Lust hateful in each part,
 It sends forth many one.
 Will, Judgment, Memory,
 Are so defil'd that I
 May fear that CHRIST will cry,

Curt

Curst Wretch, from me begone,

73.

My Faults should I Recount,

And Mention every one,

In Number they'd surmount

The Hairs my Head upon.

GOD's Kindness Night and Day,

Makes me not Praise him ay,

Nor fervently to Pray

For fitness to be gone.

74.

To hope tho' I desire,

Thou'it no such Cause to moan,

Those Plagues which do conspire,

To make me thus to Groan.

I mean Soul Maladies,

Yet thou in Danger lies,

Lest such may thee Surprize,

Beg fitness to be gone.

75.

Tho' my Year Threescore Ten,

Be quickly coming on,

Which measur'd Lives of Men,

E're *Mose's* Days were gone.

Securely yet I stay,

As careless Lusts to slay,

As GOD a double Day,

Would grant to me alone.

76.

My Folly bright and clear

Shines here to ev'ry one,

It just now to appear,

I should be call'd upon.

When

[32]
When unprepar'd I lay,
I'd be confounded ay,
For I durst neither stay,
Nor Venture to be gone.

77.

Then since my Dangers such,
Through Grace of GOD alone,
I'll quit all Courses, which
Provokes the Holy One.
No longer I'll delay,
Through Grace my Lusts I'll slay,
And frequently I'll Pray,
LORD, fit me to be gone.

78.

Young Man, altho' thy Blood,
Should be laid me upon,
Yet thou'lt be lost indeed,
If Careless thou go on.
Therefore forsake each Way,
Wherein I've gone astray,
Be careful now I pray,
Preparing to be gone,

79.

The Old Man's PRAYER.

Concluding I'll entreat
The Mighty GOD alone;
That for his Mercys great,
And Merits of his Son.
That here both thou and I,
May live and also dy,
Like those who ought to cry,
Blest LORD, let me begone,

[23]
80.

Jerusalem above,
My Hearts most set upon,
Where dwells *Peace, Joy, and Love,*
And *Pleasures* every one.
Let worldly Men now lay
Up Treasures in their Day,
My Treasure's there : I pray,
There LORD, let me be gone,

81.

A Pleasant Mansion this,
Will be to every one,
On whom Eternal Bliss,
Flowers from *JEHOVAH's* Throne.
No Night but constant Day,
Corruption's banisht ay,
There Holiness doth stay,
There, there, LORD, make me gone.

82.

Make Old Men go before,
And Young Men follow on
In thy Ways : And abhor
The Ways of Sin each one.
To all let's Justice Pay,
To Poor ones Charity,
By Faith on Christ rely,
Then LORD, let us be gone.

83.

Grant while we've our abode,
In Tents of Earth or Stone,
Repentance towards GOD,
And Faith in CHRIST alone,
Justice and *Charity,*

[14]
 All Men may in us spy,
 Then gladly may we cry,
 Blest LORD, let us be gone.

AMEN.

ERRATA in the Preceeding POEM,

Verse,	Line,	
25.	2.	for Moan, r. Groan,
27.	6.	for then, r. thou.
31.	7.	for then, r. hence,
41.	6.	for half, r. haste,
43.	6.	for fit, r. fit,
46.	4.	for half, r. haste,

T H E

Childless Man

H I S

R E G R E T.

Comfort and Resolution.

I. His R E G R E T.

1. **A** Son who is kind, doth usually mind
His Parents, when aged and Poor:
Such Sons I have none, tho' left here alone,
Sharp straits without such to endure.

2. My Grief may be great, in many a strait
I diverse Times find my self cast:
Nor have I a Son, to whom to make moan,
Or who might relieve me at last.

II. His C O M F O R T.

3. But why should I grieve, who firmly believe,
In Scripture I find 'tis declar'd,
GOD none will despise, who on him relies;
Now Grief looks as if I despair'd.

4. My Comfort 'tis rather that I have a Father,
A Father! Hence Bowels of Love
More strongly descend than such as ascend.

From

From Children to Parents above,

5. A Son, tho' most kind, may alter his Mind ;
My Father's unchangeable still.

A Son being poor, Help could not procure ;
My Father may help when he will.

6. No Son who is blind, clear Outgate can find ;
My Father's Eye's still full of Light :

A Son he may break, and then he'll be weak ;
My Father's of Infinit Might.

7. A Son he might dy, then helpless were I ;
My Father doth live evermore.

A Son that's unwise, me poor might despise ;
My Father's Love brings me to Glore.

8. A Son may be taken by Foes : I'm forsaken ;
My Father all's Foes doth Command.

Straits might a Son force to leave me per Force ;
My Father is always at Hand.

9. There's no moral Evil which pleases the Devil,
Nor nat'ral Infirmity either,

With which a Son we may not blemisht see ;
Most free of all such is my Father. (ther

10. Shines Love in a Father that's mortal? OH ra-
In our Heav'nly Father it burns.

Redemption's Work sure, this Truth proveth clear,
All divine Perfections which turns, (flames,

11. In Loves purest Flames, which our God en-
Of Love him the Fountain doth prove.

Not meerly in *Act*, but in the *Abstract* :

The Scripture shews *Our GOD is Love.*

12. This he makes appear to ev'ry one, sure,
To trust and obey him, who rather (sures,

Than have the whole Treasures of all Earthly Plea-
I nothing desire but this Father.

13. Nor need I : For all, that can me befall,
He rules : And has all in his Hand.

Tho' I be but small, yet he's All in All,
Has all Things still at his Command.

14. Joy now he me sends, when me he defends,
'Gainst all such as bear me ill Will.

More Joy will appear : he'll make me, I'm sure,
Forsake every Course which is evil.

15. Yea, I am most sure, my Father most dear,
Will grant me such Measures of Strength,
As make me abhorre my Lusts more and more
And fully subdue them at length.

16. Then since I this know, my Faith I will show,
As *David* did, begging from Heav'n ;
A favour both rich, and necessar, which
God promist before should be given. 1 *Sa.* 7. 27.

17. So will I beg Grace Corruption to chase,
And more and more still to subdue.

Which Faith in his Word assures me the LORD
Has promis'd, whose Promise is true. *Ezek.* 36. 31.

17. My Father he smiles at such foolish Wiles,
By which my Foes would me mischieve :

My Father is near, doth constantly hear,
And notice all Things which me grieve.

19. On Pride lest I stumble, my Father me humble
Keeps, and Earthly Pleasures denies.

Me presses with Losses, and Burdens with Crosses,
That Earthly Things I might despise.

20. But such Losses he makes up unto me,
When those Heav'nly Graces he sends

To me from above, which fills me with Love,
The Pleasure whereof never ends.

21. My Father me pleases when me he Chastises,
And

And teaches still out of his Law,
 Rest for to give me in Adversity,
 In Nets when he'll wicked Men draw.

22. My Father's well-pleased when I am displeas'd
 With Sin; and shews my Contrition.
 When ever I pray, my Father doth lay
 His Ear unto my Petition. (harm,

23. My Father's strong Arm keeps me from all
 ('Tis my never failing Protection)
 My Father lives ever, Death can him reach never,
 I never can want his Direction:

24. Unless I'd neglect to pray, and suspect,
 That Prayer can do little Good:

OH then! Unbelief, of all Sins the chief,
 'Gainst clear Light would make me conclude,

25. That praying were vain: Then should I remain
 I'the dreadful Condition of those,
 Whom to their own Lust, my Father most just
 Gave up, and them treated as Foes.

26. But far I'm from this, it is my great Bliss,
 That diverse Times GOD has regarded,
 My Prayers gone forth, tho'n weakness, yet with
 Remarkable Answers rewarded.

27. *Rich, Wise, and most kind*, is he to my Mind,
 (as presently mention'd shall be)

Then how can't fall out, that yet I should doubt?
 For so, what can stop my Supply?

28. All stop then, I'm sure, lies on my Side here,
 I only want well grounded Faith;
 My Father no Blame deserves: All the Shame
 Is mine. I'm sure: So the Word saith,

29. My Father is rich in ev'ry Thing which
 Completely can answer my Need;

My Father is wise, most clearly he spies
Out ev'ry Thing can do me good.

30. In him the Perfection of Love and Affection,
Shines brightly, what more would I have?

Where only these three last named, I see
Conjoined, what more can I crave?

31. OH then when all such Perfections I touch
As nam'd are, or named might be, (Here,

And Joins them all, sure, with these three nam'd
How confident then may I be?

32. All Crosses and Pain that with me remain.
My Father will either remove;

Or then give me Strength to bear, till at length,
All Blessings to me they may prove. (dance

33. My Fathers Abundance sends forth a Redun-
Of Comforts which me overflows;

My Father knows best, what for me is best;
The best he still on me bestows.

34. Why then should I groan for want of a Son;
Since such I find chang'd in a Father;

Th' Advantages I in such a Change spy,
Should fill me with Joyfulness rather. (done

35. *Obj.* You speak as a Son would make you un-
And from you that Father remove;

Whereas many have Sons who yet receive,
Rich Pledges of that Father's Love.

36. *Ans.* All that I confess, yet nevertheless,
When GOD doth one Favour withhold:

As good he doth grant to make up that Want,
Gives Clothing conform to the Cold.

37. When he strikes his own, Compassion is shown,
He takes no Delight in their Trouble;

His rough Wind he stays in East-windy Days;

He

But not sad Strokes on them double,
 But then as for me, tho' worthless I be,
 GOD, ev'ry Relation I miss,
 Most wisely supplies, and keeps me in Ease;
 Oh what a rich Mercie is this!
 39. Tho' Crosses I need, my Father is good,
 Who renders them easy to me;
 Still when they are sent, he makes me content,
 In such a Condition to be,

III. His RESOLUTION.

40. In such a Condition 'tis my Resolution,
 To Do what I can for to please
 A Father so blest, who me (when oppress'd
 With Crosses most grievous) doth ease. (ther,
 41. Since GOD is my Father, sure then I will nei-
 Allow my self in any Sin;
 Nor grudge, nor repine at's Pleasure divine;
 But presently I will begin
 42. Most humbly to pray to him, and yet lay
 No Weight upon what I have done:
 But beg and expect, he'll furnish, direct,
 And save me through Jesus his Son.
 43. I merit Destruction, yet wicked Corruption
 I'll beg he'll within me subdue:
 I'll beg and I'll trust, that to mine own Lust,
 He'll not give me up, as is due.
 44. If Riches he send, to 'mself I will lend,
 And pity poor Persons in Pain;
 For Help when they cry, Help I'll not deny,
 Expecting rich Payment again.
 45. Yea tho' I be poor, yet will I secure
 The LORD to be Debtor to me,

When

When that Widow threw her Offering, as due,
Tho' small, yet well pleased was he.

46. Poor I cannot be, while lending to thee,
O LORD, I know nothing is better,
For Creditor wise, (while having his Choice)
Then lend unto such a rich Debtor.

47. Both faithful and kind, now such to my Mind,
I presently have in my Offer,
Who pays Annualrent will give me Content,
Nor me to be cheated will suffer.

48. This Coarse should I slight, repent it I might,
Worse Use I may make of my Money,
At Judgment's great Day to hear thee to say,
Come Bless'd, will be sweeter than Honey.

49. If Health he me send, the same I will spend,
Him yielding what Service I can,
When Torments and Woes upon me he throws,
I'll grant these are best for me then.

50. Therefore, to conclude, since these do proceed
From him who has Riches and Love,
Yea, Wisdom and Pow'r, which could in an Hour
Or Moment, all Crosses remove.

51. And yet they ly on, tho' they make me groan
They're working my Happiness either,
In Lancing the Boil which doth me defile,
Or hasting me home to my Father.

52. Tho' I know 'tis vain to promise no Pain;
Pain may make me groan, but not grumble.
I'll do what I can to give to no Man,
That sinful Example to stumble.

53. When Poverty he sees fittest for me,
My Neck then I'll humbly submit;
I'll still be content, tho' my Life be spent,

posses if so he think fit.

I'll trust and obey, Yea, chearfully pay
All Duties his word recommends;

I'll praise and adore his Name evermore,
And welcome still all that he lends.

55. *It shall be my Joy, if he'll me employ,*
To serve him in any Degree,

His Door-keeper poor I'd rather be here,
Then spoil'd with Sins Pleasures to be.

56. But should he refuse my Service to use,
And tell me hereof he'll have none;

I'll humbly submit to what he thinks fit,
Tho' this make me sadly to groan.

57. What thou'lt have me Be, or Suffer, or Do,
My will shall be ruled by thine,

I only beg Grace that I thy blest Face
Behold may in Glory to shine.

58. For all that thy Son has suffer'd and done
For Sinners, have Mercy on me,

O Make me to stand upon thy Right Hand,
When Judged shall every Man be.

59. Then no Man can tell what Pleasure shall dwell
In my Heart without Son or Daughter.

Poor Joys I despise in some Men which rise,
When their Mouths are fill'd here with Laughter

60. The Mirth of such Men is only as when,
Thorns crackle when under the Pot:

That Sound is soon past, and no Time doth last,
So is that Mirth as soon forgot.

61. But fullness of Joys shall make me rejoice,
And Praises to Christ still to sing,

When Millions of Years are past it appears,
My Pleasures shall still be in Spring.

